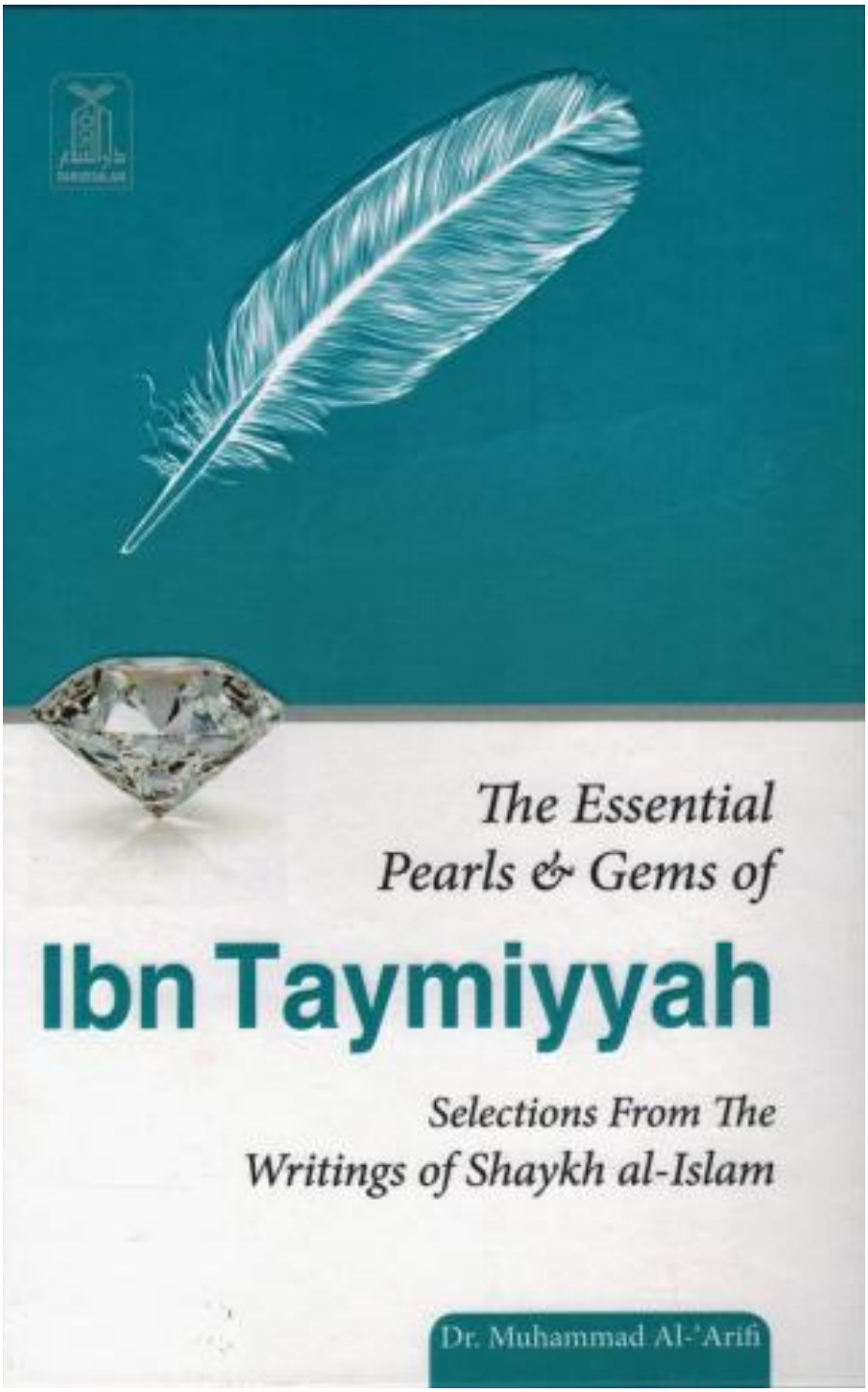
The Essential
Pearls & Gems of
Ibn Taymiyyah
Selections From The
Writings of Shaykh al-Islam
Dr. Muhammad Al-'Arifi

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The Essential
Pearls & Gems of

Ibn Taymiyyah

SELECTIONS FROM THE WRITINGS OF SHAYKH AL-ISLAM

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which is not intended as a challenge to the disbelievers is not a good definition. But Khalid ibn al-Waleed ﷺ challenged the disbelievers by drinking the poison, and the servant of the sorcerer challenged the king and his people.

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61. It was said to one of the innovators: Why do people accept the view of those who affirm the attributes of Allah but they do not accept your view? He said: If

we were to take a person, bring him up, teach him and take good care of him for thirty years, then we wanted to push (our view) down his throat, it would not go down except with difficulty, but when it comes to their view (i.e., the view of those who affirmed the divine attributes), when people hear it they accept it because they know that it is what the Messenger of Allah ﷺ taught

Selections from ar-Radd 'ala al-Akhnaa'i

62. The Christians came and said: O Muhammad, you belittle our companion (i.e., Jesus) and say that he is the slave of Allah. The Prophet ﷺ said: It is nothing shameful for Jesus to be a slave of Allah. Then Allah revealed the words: "The Messiah will never be too proud to reject to be a slave to Allah…" [an-Nisa' 4:172]. The one who exaggerates about a Prophet and regards thinking of him in an appropriate manner within the framework of *Tawheed* as belittling him is following in the footsteps of the Christians

63. If someone greets you with salaam, it is obligatory to return his greeting, even if he is a disbeliever
64. Did Allah ﷻ answer His Messenger ﷺ when he said: "O Allah, do not make my grave a regular place of visitation"?
65. An inferior action, if it is done at the appropriate time and place or in the appropriate situation, may become superior to another action that is usually preferred; e.g., saying *tasbeeh* when bowing and prostrating is better than reciting Qur'an, and saying *tasbeeh* after *Fajr* and *'Asr* is

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better than offering (*naafil*) prayers

Selections from al-Mustadrak 'ala Majmoo' Fataawa Shaykh al-Islam Ahmad ibn Taymiyyah

66. The report which says that Imam Ahmad stopped eating bread in the house of his son Saalih when he became a judge is false
67. The *Sahabah* did not differ about any of the divine attributes mentioned in the Qur'an except the verse "the Shin shall be laid bare" [al-Qalam 68:42], because it is mentioned without any indication as to whom the shin belongs
68. The first innovation that appeared in Islam was that of the *Qadaris* and *Murji'ah*, then *Shi'ism*, until the matter went as far as pantheism and incarnation
69. The correct view concerning the children of the *mushrikeen* is that they will be tested on the Day of Resurrection
70. The *hadeeth* about 'Abd ar-Rahmaan ibn 'Awf entering Paradise crawling is false
71. Abu Bakr and 'Umar, let alone Moosa (as), are superior to al-Khadr
72. The one who achieves great deeds may be forgiven that which others may not be forgiven. Look at Moosa (as) who threw down the Tablets, pulled his brother Haroon's beard and put out the eye of the Angel of Death, yet despite that his Lord forgave him because of the great achievements he had made with Pharaoh and the Children of Israel, in contrast to Yoonus (as)

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73. The expression "spiritual father" is valid, because birth is of two types, physical and spiritual
74. The *hadeeth* says, "When a slave commits a sin then says, 'O Allah, forgive me,'... 'Do what you wish, for I have forgiven you.'" But the one who repeatedly repents and sins on the basis of this *hadeeth* is mistaken on two counts
75. None of the versions of as-Salaah al-Ibraheemiyyah say "*'ala Ibraheem wa 'ala Aali Ibraheem* (and upon Ibraheem and the family of Ibraheem)"; rather what is narrated is " 'ala Ibraheem (upon Ibraheem)" and, in another report, " *'ala aali Ibraheem* (and upon the family of Ibraheem)"

Selections from Mukhtasar Fataawa Ibn Taymiyyah By Shaykh ad-Deen Abu 'Abdillah Muhammad ibn 'Ali al-Hanbali al-Ba'li

76. The ruling on one who says: Everyone interprets his religion as he likes and conducts his life accordingly
77. The correct view concerning 'Antarah and al-Battaal is that they really existed
78. Forgetting Qur'an is a sin
79. Rainbows
80. Graves are of three types
81. The view that Iblees was commanded to prostrate at Adam's grave is false
82. No one suggested that all of creation will cease to exist except some innovators among the People of the Book, and this idea is false
83. Writing "*Laa ilaaha ill-Allah*" on coins was

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introduced during the caliphate of 'Abd al-Malik

84. The view that Yazeed ibn Mu'aawiyah was merely a king who did good and bad things
85. If there are any objectionable practices in a funeral procession, then you should attend and object to these practices; do not refrain from attending because of them, because attending the funeral is the right of the deceased, so you should not deprive him of it because of the misdeeds of the living. This is different from the wedding feast.
86. It is not permissible for anyone to have a guarantee from people of authority that he should be the only one to sell a certain type of product
87. The child follows his mother with regard to being free or a slave, but he is to be named after his father and his wala' will be like that of his father
88. al-Hajjaaj summoned Sa'eed ibn Jubayr to appoint him as a judge, so Sa'eed played a game of chess in order to undermine his own suitability for that post
89. Ruling on kissing the hand

Selections from Iqtida' as-Siraat al-Mustaqeem li Mukhaalifat Ashaab al-Jaheem

90. Allah ﷻ says concerning the disbelievers: "and theirs is a lasting torment" [al-Maa'idah 5:37]. This torment is obvious in what they suffer of mental anguish, distress and grief… They do not feel any sense of joy in their lives except by means of that which intoxicates them of alcohol
91. The *hadeeth* which tells of the people calling, O *Ansaar*, O *Muhaajireen*, and the Prophet ﷺ saying, "Stay away from it; it is disgusting" shows that it is forbidden to call for help and support on the basis

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of tribalism. See how he forbade them to do that even though the names they used were Islamically acceptable and praiseworthy

92. When Allah ﷻ describes the sinners in His Book, He describes them as blind, dumb and deaf, with no reasoning or understanding. As for the believers, He describes them as men of understanding and guided ones
93. If a punishment occurred in a place where acts of *kufr* and transgression were committed, it is not right to do acts of worship there or to build a mosque there, such as the land of Babylon, Madaa'in Saalih and al-Hijr. As for places where no punishment occurred, there is nothing wrong with building a mosque there, as the Prophet ﷺ instructed the people of at-Taa'if to build the mosque in the place where their idols had stood and he instructed the people of al-Yamaamah to build the mosque in the place where their church had stood

94. The Prophet ﷺ instructed that grey hair be changed, so as not to resemble the Jews. This has to do with a matter that is beyond our control, so how about if a person deliberately imitates non-Muslims in the way he dresses and speaks?
95. It is prescribed not to rely on calculation with regard to the lunar months, so as to avoid resembling non-Muslims
96. The kind of extremism that is forbidden is that which makes something *mustahabb* obligatory and something *makrooh* prohibited
97. The reason why it is forbidden to eat from vessels of gold and silver is that it is an imitation of non-Muslims

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98. It is *makrooh* to have the *mihraab* (niche) in the mosque because it is imitation of the People of the Book, unless the place where the Imam stands is outside of the niche and the place where he prostrates is inside it
99. Imam Maalik regarded it as *makrooh* to pray in front of a stone that is standing by itself
100. It is *makrooh* to imitate those whose religious commitment is lacking, such as the Bedouin, by calling *'Isha'* prayer al-'atamah (lit. darkness)
101. The Muslim living in *dar al-harb* (non-Muslim territory whose people are at war with the Muslims) is not enjoined to differ from the non-Muslims; in fact it may be *mustahabb* for him to go along with them in outward appearance, if that serves a religious purpose
102. Summary of the ruling on speaking foreign languages
103. What causes the most trouble for one's worldly interests and affairs of the nation is obeying women
104. It is not permissible for any Muslim to sell to Muslims that which will help them participate with the *kuffaar* in their festivals; as for selling it to the *kuffaar* themselves, there is nothing wrong with that. Imam Ahmad was asked about that and he gave a concession allowing it and said: but they should not attend their festival
105. There is nothing wrong with the Muslim eating food that the *kuffaar* give to him on their festivals, so long as it is not *haraam*
106. The basic principle concerning acts of worship is that nothing is prescribed except that which was prescribed by Allah ﷻ; the basic principle

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concerning customs is that nothing is forbidden except that which Allah ﷻ has forbidden

107. The Lawgiver classified days with regard to fasting into three categories
108. The word Eid may be applied to a time, a place or a gathering
109. The reason why supplications (*du'a*s) at graves are sometimes answered is that the one who is praying may be in desperate need and may be sincere in his supplication, so he calls upon Allah with such great devotion and firm belief in His Oneness that even if a *mushrik* were to call upon Him in that manner, Allah would answer him
110. A brilliant comment about vows
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Selections from as-Saarim al-Maslool 'ala Shaatim ar-Rasool

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114. Allah ﷻ will punish the one who reviles the Messenger of Allah ﷺ in this world before the Hereafter
115. If a *kaafir* seizes property from a Muslim in battle, then he becomes Muslim and that exact property is still in his possession, is he obliged to return it to the Muslim or not?
116. Reviling the Messenger of Allah ﷺ is apostasy that deserves the death sentence

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117. The *Sahabah* were unanimously agreed that it is obligatory to ask the apostate to repent
118. The differences between the apostate and the one who was a *kaafir* from the outset
119. Hypocrisy is of two types
120. Some of the rights of the Prophet ﷺ
121. The difference between reviling Allah ﷻ and reviling the Messenger ﷺ, and the hadd punishment in each case

Selections from Minhaaj as-Sunnah an-Nabawiyyah

122. The first appearance of the word *Raafidi*
123. The Messenger of Allah ﷺ recited *Qunoot* in *'Isha'* prayer (*Qunoot naazilah*, recited at times of calamity), which indicates that it is permissible to recite *Qunoot* in all prayers (at times of calamity). Muslim included that in a chapter entitled: Recommendation to recite *Qunoot* in all prayers if a calamity befalls the Muslims
124. The Prophet ﷺ forbade slapping the cheeks, rending garments and wailing for the dead, although the one who does that straight after the death of his loved one may have no control over himself because he is overwhelmed with grief, so what do you think about the *Raafidi*s who do that for one who passed away more than a thousand years ago?!
125. Important historical discussion about the origin and development of *bid'ah* (innovation)
126. Appointment to a position of authority or caliphate becomes valid when the decision-makers swear allegiance and the majority of the people give their consent, even if one or two or ten object to that.

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The appointment of Abu Bakr as caliph was not affected by the refusal to swear allegiance on the part of Sa'd ibn 'Ubaadah

127. One of the signs of Prophethood is that the Prophet ﷺ enjoined obedience to the people in authority even if they are unjust
128. They said that the verse "Verily, your *Wali* (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salaah (*Iqaamat-as-Salaah*), and give *Zakaah*, and they bow down (submit themselves with obedience to Allah in prayer)" [al-Maa'idah 5:55] refers to 'Ali, but this is wrong for a number of reasons
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130. Enjoining that which is beyond people's capacity may be explained in two ways
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132. The truth about the poet Abu Nawaas
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136. Types of people with regard to the slaying of al-Husayn ibn 'Ali رضي الله عنه
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139. The number of Muslims slain in Baghdad because of at-Toosi and Ibn al-'Alqami
140. A brilliant comment concerning the situation of the Negus with his own people and how he adhered to the rulings of Islam as much as he could. It was narrated that he did not pray, give *Zakaah*, fast, perform Hajj or engage in *jihad*, yet despite that he will be blessed with Paradise, because he feared Allah (by adhering to the rulings of Islam) as much as he could
141. Fairness of *Ahl as-Sunnah* towards the sects who disagree with them
142. Lengthy discussion of the issue of the obligatory parts of the prayer; the punishment of the one who neglects prayer; and the ruling on the one who is ignorant of the prayer
143. Is there a need to read the books of *ahl al-kalaam*?
144. The one who utters out loud the intention (niyyah) for prayer and fasting is like one who wants to eat and says: I intend to reach out my hand to take a morsel of food and eat it, then he wants to drink and says: I intend to reach out my hand to take the cup and drink some water
145. If a Sahaabi issues a fatwa concerning some matter and the *Sunnah* is contrary to that, because a particular *hadeeth* did not reach him, he will be commended for his ijtihaad and will be rewarded for it, and the one who reaches the right conclusion will have a twofold reward
146. Insanity is of two types
147. When Yazeed ibn 'Abd al-Malik became caliph after

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'Umar ibn 'Abd al-'Azeez, he wanted to follow in his footsteps, but...!

148. Ten things that expiate sins
149. What Ameer al-Mu'mineen 'Ali ibn Abi Taalib said to his two sons, al-*Hasan* and al-Husayn, on the day of Siffeen
150. Ibn Taymiyyah's opinion about the book of ash-Shahrasataani
151. The efforts of the *Raafidi*s to cause harm to the Muslims is ongoing and has never stopped throughout the ages
152. A good and comprehensive principle: all a man's female relatives are forbidden to him in marriage except his female cousins (daughters of his paternal uncle, paternal aunt, maternal uncle or maternal aunt)
153. Ibn Ishaaq, the author of *as-Seerah*, is one of those who were biased in favour of 'Ali
154. None of the arguments of the *Raafidi*s are based on sound reports or sound reasoning. If a man were to say: I hate the most ignorant of people, what he said could only refer to the *Raafidi*s
155. *Saheeh hadeeth*s concerning the virtues of 'Ali ﷺ
156. In the Qur'an, Allah gives forty-two likenesses
157. With regard to narration of *hadeeth*, the *Raafidi*s are of different types
158. The truth about the book *Nahj al-Balaaghah*
159. The real reason why the governor of Madinah flogged Maalik (may Allah have mercy on him)
160. If a woman becomes Muslim and separates from her *kaafir* husband then later on he becomes Muslim,

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she may go back to him on the basis of their first marriage contract

161. Meaning of the Prophet's words, "… but Allah helped me against him and he submitted"
162. What matters with regard to virtue is the level of perfection they reached in the end, regardless of how imperfect they may have been in the beginning
163. Some of the *Sahabah* were closer (to the Prophet ﷺ) than others and they varied in status

Selections from Kitaab al-Istiqaamah

164. A brilliant comment that reconciles between the texts that speak of the rights of the ruler and the prohibition on rebelling against him
165. The *'Aqeedah* (creed) that was written by Imam Harb ibn Ismaa'eel and its transmission from Imam Ahmad is not proven
166. Ibn Taymiyyah mentioned the idea of approaching and coming closer (an-Najm 53:8) and definitively attributed these actions to Allah ﷻ
167. Can we ask about Allah ﷻ by saying "Where"?
168. Saying *Insha Allah* (if Allah wills) with regard to whether one is a believer
169. Does the issue of taking appropriate measures contradict putting one's trust in Allah?
170. The issue of shaving the head other than in Hajj and 'Umrah
171. Discussion of the *hadeeth* which speaks of the Prophet ﷺ listening to the singing of two young girls
172. Comment and explanation of the mistakes of some of the scholars who permitted *mut'ah* (temporary marriage), singing or nabeedh

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173. Brilliant words about singing and its effect on hearts and minds, and why it is called *ghina'*
174. The first issue that divided the *ummah* was the ruling on the Muslim evildoer
175. The *Qadaris* are of three types: Magian, *mushrik*, and *Ibleesi*
176. Three levels of remembering Allah ﷻ
177. Calling upon Allah (*du'a*) is of three types: obligatory, *mustahabb* and *haraam*
178. The issue of addressing Allah ﷻ in a tuneful manner
179. How the word *Sunnah* was used by the early generation – what does it include?

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Translator's Foreword

Ibn Taymiyyah was one of the greatest reformers (*mujaddid*) in Islamic history. He emerged at a time of great turmoil in the Muslim world, when the *ummah* was in a state of decline, weak and divided, under attack from the east by the Tatars and from the west by the Crusaders.

Moreover, at that time *bid'ah* (innovation in religion) was rampant; heretical ideas had been introduced into the religion and had come to be regarded as part of it, as a result of the Muslims being influenced by Greek philosophy and the beliefs of other non-Muslim nations.

In addition to that, there was the "fifth column" which never stopped conspiring against Islam and the Muslims, seeking to sabotage Islamic beliefs and

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religion by introducing innovations at all levels, in beliefs and practice. This was manifested in the form of different *Baatini* (esoteric) groups who introduced philosophical ideas that were founded by people who did not believe in Islam.

Ibn Taymiyyah was the man of the hour who focused all his energy on trying to educate the Muslims about their faith, explaining to them the path of the Messenger of Allah ﷺ and the *Sahabah*, free from all the corrupt notions that had crept in. He called the Muslims to come back to the Qur'an and *Sunnah*, and stood up to all the philosophical, heretical, *Baatini* and *Raafidi* ideas that were steering the Muslims away from the straight path.

Ibn Taymiyyah never married and never got involved in business, trade or other money-earning activities; he spent his entire life in *jihad*, mostly by the pen, but occasionally by the sword, when it was necessary to rally the Muslims and motivate them to confront danger from without.

Ibn Taymiyyah's books that describe the path of the *Salaf* and discuss the arguments of Muslim philosophers and of *Baatini* and *Raafidi* groups, pointing out the flaws therein, are still relevant today, at a time that is in many ways similar to his own era. The *ummah* is in turmoil, faced with decline and confusion, seeking a way out and beginning to realise, after trying so many isms and ideologies, and after being exposed to *Raafidi* propaganda and corrupt ideas, that the only way to escape this situation is to go back to the path of the *Salaf*, the path of the Prophet ﷺ and the *Sahabah*.

This book, [*The Essential Pearls & Gems of Ibn Taymiyyah - Selections from the Writings of Shaykh al-Islam*], touches upon

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all the ideas that are very relevant to our own time; it is an introduction to the work of Ibn Taymiyyah and offers a summary of the ideas that are relevant to the modern reader, pointing to the answers to many questions that arise from the confusion and challenges he is facing.

Much credit is due to Dr. Muhammad ibn 'Abd ar-Rahman al-'Arifi for selecting the material from the huge corpus of Ibn Taymiyyah's work and making it accessible to the ordinary reader so that he may learn about the thought of this great scholar of Islam.

Nasiruddin al-Khattab

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Introduction

Praise be to Allah the Lord of the Worlds, and blessings and peace be upon the leader of those who will come with shining limbs (from the traces of *wudu'*) on the Day of Resurrection, our Prophet Muhammad, the Imam of the monotheists, the example for the followers, and upon all his family and Companions, and upon those who follow his path until the Day of Judgement.

To proceed:

ɔraise my Lord Who in every interval between ːngers caused there to remain people of knowledge ːalled to guidance those who went astray, bearing ɔatience any harm that came from them, bringing the ıally dead back to life by means of the Book of Allah ıusing the spiritually blind to see by means of the light ıh. How many of the victims of Iblees did they revive,

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how many of those who had gone astray did they guide. How good was their influence on people and how bad was the people's treatment of them. They protected the Book of Allah from the distortions of extremists, the misquotations of those who follow falsehood and the misinterpretation of the ignorant.(1)

They are the heirs of the Prophets, the elite of the pious, those who stand up for the truth in word and deed, those who call people to Allah on the basis of guidance, sincerity and the way of the Siddeeqs. Allah mentioned them in His Book alongside the Prophets, Siddeeqs, martyrs and righteous, as He ﷻ says:

"And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, t he Siddeeqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!"

[an-Nisa' 4:69]

(1) These words are quoted from the introduction of Imam Ahmad to his book *ar-Radd 'ala az-Zanaadiqah wa'l-Jahamiyyah* (annotated by al-Fiqqi), which was quoted by Ibn Waddaah in his book *al-Bida'* (p. 32), *hadeeth* no. 3, attributed to 'Umar ibn al-Khattaab ﷺ. Ibn Taymiyyah referred to this and attributed it to 'Umar, without confirming it as sound, when he said: Something similar to this was narrated from 'Umar. End quote. *Dar' at-Ta'aarud al-'Aql wa'n-Naql*, 1/19
Ibn al-Qayyim also attributed it to Ibn Waddaah and said: These words were quoted by Imam Ahmad from 'Umar ibn al-Khattaab. End quote from *as-Sawaa'iq al-Mursalah*, 3/298

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So the Siddeeqs are mentioned in conjunction with the Prophets.

These are the godly men, well versed in knowledge; they are the heirs of the Prophets and intermediaries between the Messenger and his *ummah*. They are his successors, close friends, supporters and inner circle, the bearers of his religion and his law, those who enjoin what is good and forbid what is evil. They strive for the sake of Allah, not fearing the blame of any blamer for His sake, fulfilling their duties towards Allah and towards His creation, until the command of Allah comes to pass. They will not be harmed by those who oppose them or let them down.

One of these godly scholars is Shaykh al-Islam Ibn Taymiyyah, the leading scholar of his time who was unmatched by any of his contemporaries, Taqiy ad-Deen Ahmad ibn 'Abd al-Haleem ibn Taymiyyah al-Harraani ad-Dimashqi, who devoted all his time, his soul and his life to Allah ﷻ, striving for His sake with his words, his writings, his life and his wealth. His whole life was dedicated to Allah ﷻ, seeking knowledge, learning, teaching, striving in *jihad*, spreading and defending the truth, and standing up to falsehood and exposing it.

Imam al-Bazzaar said, speaking of Ibn Taymiyyah: "Every wise person is agreed that he (Ibn Taymiyyah) was one of those whom the Prophet ﷺ meant when he said: 'At the beginning of every century, Allah will send someone to revive this *ummah*'s religious commitment.'[1] By means of

(1) This *hadeeth* was narrated by Abu Dawood, *Kitaab al-Malaahim*; al-Haakim, *al-Mustadrak*, 4/396. Imam as-Suyooti said: The scholars of *hadeeth* are agreed that it is *saheeh*. This was quoted in *'Awn*

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him, Allah revived issues of *shari'ah* that had been forgotten with the passage of time, and He made him proof against all the people of his era. Praise be to Allah, the Lord of the Worlds."[1]

Ibn Taymiyyah (may Allah have mercy on him) appeared at a time when innovations (*bid'ah*), myths and crooked methodologies were so widespread that the believer who affirmed the oneness of Allah had become a stranger who was opposed and shunned.

Hence when he stood up for the truth and defended it, many people opposed him, especially some of the seekers of knowledge and those who were counted among the scholars and judges, to such an extent that they urged prominent figures and people in authority to persecute him and even tried to have him executed.

Hence he spent a portion of his life in prison, and died when he was still a prisoner. May Allah have mercy on him and be pleased with him.

By the grace of Allah ﷻ to him and others, Allah caused him to promote and support the *Sunnah* and to suppress innovation (*bid'ah*), to explain *Tawheed* (affirmation of the Oneness of Allah) and make it manifest, and to expose falsehood and highlight its flaws, errors and wrongness. This was achieved by means of his debates and the books that he wrote to explain the basic principles and guidelines from which people could benefit after him in debating with the followers of innovation.

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al-Ma'bood, 11/396. It was also classed as *saheeh* by al-Albaani in *as-Silsilah as-Saheehah*, 2, *hadeeth* 599

(1) *al-A'laam al-'Aliyyah*, p. 20-21

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The Shaykh wrote books about the fundamentals of religion (*usool ad-deen*) rather than minor issues, and he explained the reason for that when he said:

> "The minor issues are not crucial; if the Muslim follows one of the scholars who are qualified to be followed with regard to them, it is permissible for him to act upon what that scholar says, so long as he is not certain that he was mistaken.
>
> But when it comes to the basic, fundamental matters, I have seen the followers of innovation, misguidance and whims and desires – such as the philosophers, esoterics (*Baatinis*), heretics, proponents of pantheism (*wahdat al-wujood*), those who do not believe in the Hereafter (*Dahris*), those who deny the divine decree (*Qadaris*), the *Nusayris*(1) (*'Alawites*), the *Jahmis*(2), those who believe in divine incarnation (*Huloolis*), those who denied the divine attributes (*Mu'attilah*), those who believe in anthropomorphism and liken Allah to His creation, and other followers of innovation – basing their arguments on falsehood and misguidance. It became clear to me that many of them are only seeking to undermine the sacred laws and religion of Islam that prevails over all other religions, and many people have fallen into doubts concerning the fundamentals of their faith because of them.
>
> Hence you rarely see anyone who turns away

(1) An esoteric (*Baatini*) sect that is known nowadays as *'Alawis* or *Alawites*.

(2) *Jahmis*: a group named after Jahm ibn Safwaan, who denied the attributes of Allah and believed that faith was in the heart only and could not be affected by man's deeds; they also believed in fatalism.

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from the Qur'an and *Sunnah* and focuses on their arguments and opinions but he becomes a heretic or he develops doubts about his religion and beliefs.

When I realised that this is the case, it became clear to me that anyone who is able to ward off their specious arguments and falsehoods, refute their claims and expose their misguidance should do his utmost to expose their evil and demonstrate the falseness of their evidence, in defence of Islam and the *saheeh Sunnah.*

For this and similar reasons I was obliged to focus my efforts on the fundamentals of Islam. This required me to quote their views and refute them with what Allah has blessed me with of arguments based on the texts and reason."(1)

During my work on my doctoral thesis on "The Opinion of Shaykh al-Islam Ibn Taymiyyah on *Sufism*," Allah ﷻ enabled me to examine all the books of Shaykh al-Islam Ibn Taymiyyah, in which I found many scattered pearls of wonderful and beneficial gems. Every time I came across one of these gems, I wrote it down. Then I decided to publish these gems, after taking the time to do further work on them, putting them in order, numbering them, adding some comments and citing their sources, so that they would become easy to read and understand, and could be easily circulated among my fellow seekers of knowledge. The result is this book, *The Essential Pearls of Ibn Taymiyyah – Selections from the Writings of Shaykh al-Islam,* that you have in your hands.

This was preceded by another book of mine, entitled *ad-Durar al-Bahiyyah min Fataawa Ibn Taymiyyah,* which contains

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(1) *al-A'laam al-'Aliyyah,* p. 35-37

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350 *fatwas* selected from *Majmoo' Fataawa Ibn Taymiyyah* (a compilation of the *fatwas* of Ibn Taymiyyah).

Finally, I give thanks to Allah, may He be exalted, and I praise Him as befits His Majesty and the blessings that He has bestowed upon me by enabling me to complete this work. This is a human effort from a person with a few good deeds to his credit; no human effort can be free of mistakes, flaws and omissions. I ask Allah ﷻ to forgive me for my shortcomings and to accept my efforts and benefit people thereby; may He make this research sincerely for His sake alone and a contribution to the promotion of the way of the *Salaf* and a refutation of the followers of innovations and misguidance; may He make it a means of spreading the *'aqeedah* (doctrine) of the early generations of this *ummah*.

I ask Him to guide me and protect me from *fitnah* in word and deed; may He forgave Shaykh al-Islam Ibn Taymiyyah, raise him in status and reward him abundantly.

I also thank Brother 'Abd an-Naasir Bakatheer who helped me to compile these selections and prepare them for publication.

May Allah send blessings and peace upon our Prophet Muhammad and upon all his family and Companions.

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Ibn Taymiyyah

A BRIEF BIOGRAPHY

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biography

Talking about Shaykh al-Islam Ibn Taymiyyah and his life is somewhat difficult, not because of the scarcity of material, as there is an abundance of material that covers many angles, but because this abundance makes research and writing about it difficult.

Imam adh-Dhahabi[1] said, when speaking of Ibn

(1) His full name was Muhammad ibn Ahmad ibn 'Uthmaan ibn Qaymaaz ad-Dimashqi adh-Dhahabi, Shams ad-Deen Abu 'Abdillah, the *hafiz*, historian and great scholar of Turkman origin. He was born in 673 AH in Damascus, and died there in 748 AH. He travelled to many countries and lost his sight in 741 AH. He authored many books, almost one hundred and fifty, including *Tareekh al-Islam, Siyar A'laam an-Nubala'* and others.
See: *ad-Durar al-Kaaminah*, 2/87; *Tabaqaat ash-Shaafa'iyyah*, 6/94;

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Taymiyyah:

> "He is too great for my words to be able to describe him or for my pen to highlight how prominent he is. His life, his prominence in several disciplines, his trials and tribulations, and his journeys from one place to another would fill two large volumes."(1)

Studies could be written on any aspect of his personality; researchers often hesitate about what to write and what to overlook. Hence the studies about his personality vary, and there have been many books, a great deal of research and many conferences and seminars devoted to studying various aspects of his character. The number of books and research papers on the life of Ibn Taymiyyah – both those that discussed him exclusively and those that include his biography along with those of other scholars – number more than one hundred and fifty.(2)

Hence I decided that because so much has been written about Ibn Taymiyyah, there was no need for a further lengthy study of his life, and I preferred to keep it short, limiting it to some of what has been said about his life and highlighting

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al-A'laam, 2/315

(1) *Al-'Uqood ad-Durriyyah*, p. 23-24; *ash-Shahaadah az-Zakiyyah*, p. 42-43

(2) One of those who tried to make a comprehensive list of what has been written about Ibn Taymiyyah is Muhammad ibn Ibraheem ash-Shaybaani in his book *Awraaq Majmoo'ah min Hayaat Shaykh al-Islam Ibn Taymiyyah* (may Allah have mercy on him), where he mentions a number of books and research papers that deal with the character of Ibn Taymiyyah.
See: Dr. 'Abd ar-Rahmaan ibn 'Abd al-Jabbaar al-Faryuwaa'i, *Shaykh al-Islam Ibn Taymiyyah wa Juhooduhu fi'l-Hadeeth wa 'Uloomihi*, 1/225-270, where he lists ninety-five books that deal exclusively with the life of Ibn Taymiyyah, and more than one hundred and forty books of biographies and history that include his biography, as well as twenty studies written by the Orientalists. Some of the sources on the biography of Ibn Taymiyyah appear at the end of this book.

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some of his characteristics.

His lineage

He is Shaykh al-Islam Taqiy ad-Deen Abu'l-'Abbaas Ahmad ibn 'Abd al-Haleem ibn 'Abd as-Salaam ibn 'Abdillah ibn al-Khadir ibn Muhammad ibn al-Khadir ibn 'Ali ibn 'Abdillah ibn Taymiyyah an-Numayri al-Harraani ad-Dimashqi.(1)

His birth and childhood

Ibn Taymiyyah was born on a Monday, the tenth or twelfth

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(1) There are some reports about the origins of the name Taymiyyah. It was said that his grandfather, Muhammad ibn al-Khadir, went for Hajj via the route of Tayma,' where he saw a little girl, and when he returned he found that his wife had borne him a daughter, so he said, "O Taymiyyah, O Taymiyyah," meaning that she looked like the girl he had seen in Tayma,' hence he (Ibn Taymiyyah) was given this nickname. And it was said that the mother of his grandfather Muhammad was called Taymiyyah, and she was a preacher, so he was named after her and was known by that name. There is no contradiction between the two reports because it is possible to reconcile between them. The girl who was named Taymiyyah was the grandmother from whom he [Ibn Taymiyyah] was descended, after she became famous for her knowledge and preaching. And it was said that Taymiyyah was the nickname of his great-grandfather.

An-Numayri refers to the tribe of Numayr – one of the Arab tribes – which is a clan of 'Aamir ibn Sa'sa'ah ibn Mu'aawiyah ibn Bakr ibn Hawaazin.

Harraani refers to the city of Harraan, which was a famous city in Mesopotamia, between the Tigris and Euphrates; it is now part of Turkey. At that time it was a centre of learning and was one of the important centres of ancient religions.

See: al-'Uqood ad-Durriyyah, p. 2; al-Waafi bi'l-Wafiyyaat, 7/15; Siyar A'laam an-Nubala', 22/289

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of Rabee' al-Awwal 661 AH, in the city of Harraan, where he remained until he reached the age of seven years. Then his father took him and his siblings to Damascus, fleeing from the Tatars. They travelled at night, carrying their books on a handcart - because they had no mounts. The enemy almost caught up with them and the cart got stuck, but they beseeched Allah and sought His help, and they were saved and managed to escape. They reached Damascus in 667 AH.[1]

Ibn Taymiyyah grew up in a scholarly environment, as his family was a family that had attained a high status of knowledge and virtue, and he grew up in a city that was renowned for knowledge and scholars. We may note that those who gave a biography of his family mentioned - especially when they were fleeing from the Tatars - that they carried their books on a handcart and did not bring any other belongings with them. This is indicative of the great importance that the family attached to books and confirms that they were a scholarly family.

Ibn Taymiyyah started his pursuit of knowledge from an early age and excelled. He attended study circles in which he listened to and studied the *Musnad* of Imam Ahmad ibn Hanbal several times, as well as the six major books and other books of *hadeeth*, and *al-Mu'jam al-Kabeer* by at-Tabaraani.

He studied *hadeeth*, reading and copying out texts, and he learned calligraphy and arithmetic in school. He also memorised the Qur'an and studied *fiqh*. He studied Arabic under Ibn 'Abd al-Qawiy[2] and became proficient in it.

(1) See: *al-'Uqood ad-Durriyyah*, p. 2-3; *al-A'laam al-'Aliyyah*, p. 21; *al-Waafi bi'l-Wafiyyaat*, 7/15; *al-Bidaayah wa'n-Nihaayah*, 13/241, 225, etc.

(2) Muhammad ibn 'Abd al-Qawiy ibn Badraan al-Mirdaawi al-Maqdisi al-Hanbali, Shams ad-Deen Abu 'Abdillah, the *hadeeth* scholar and grammarian. He was born in 603 AH and died in 699

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Then he studied the book of Seebawayh[1] so that he could understand grammar (*nahw*), and he focused completely on *tafseer* until he became prominent in that field. He also studied *usool al-fiqh* and other disciplines.

Ibn Taymiyyah achieved all this when he was still in his teens, and the people of Damascus were amazed at his brilliance, good memory and quick understanding.[2]

From an early age he was devoted to knowledge and learning, striving hard to acquire knowledge. He did not give precedence to any other pleasure over the pleasure of pursuing knowledge and he did not like to waste even a minute. His ability to memorise things rapidly was phenomenal.

It was said that when he was a young boy, one day his father wanted to take his children out to a garden for the purpose of leisure. He said to him: "O Ahmad, go out and have fun with your brothers." He did not want to go, and met his father's insistence with an emphatic refusal, asking his father to let him off. So his father left him at home and took his brothers out; they spent all day in that garden and came home at the end of the day.

His father said: "O Ahmad, your brothers missed you today and you spoiled their fun by not going with them. Why did you do that?"

He said: "O my father, today I memorised this book" – a

AH. See: *Dhayl Tabaqaat al-Hanaabilah*, 2/343

(1) 'Amr ibn 'Uthmaan ibn Qanbar, Abu Bishr, who was known as Seebawayh. He was a leading grammarian, having learned grammar from al-*Khaleel* ibn Ahmad and others. He studied *fiqh* and *hadeeth* for a while, then he devoted his attention to Arabic language, becoming the most prominent in that field during his time. His books include *al-Kitaab*. He died in 180 AH, in his thirties.
See: *as-Siyar*, 8/351; *al-'Ibar*, 1/215; *Tareekh Baghdaad*, 12/195; *al-Bidaayah wa'n-Nihaayah*, 10/176; *Shadharaat adh-Dhahab*, 1/252

(2) *Al-'Uqood ad-Durriyyah*, p. 3

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book that he was holding.[1]

He said in amazement: "You memorised it?! Recite it to me (from memory)."

So he recited it to him from memory, and proved that he had learned it all by heart.

His father embraced him and kissed him between the eyes, and said: "O my son, do not tell anyone what you have done" – because he feared the evil eye.[2]

Adh-Dhahabi said, speaking of Ibn Taymiyyah:

> "He grew up in a very decent and dignified environment, devoted to worship and modest in clothing and food. He attended study circles and gatherings from an early age, in which he learned to prove his point and defeat his seniors in argument, demonstrating his brilliance and knowledge that would amaze the prominent scholars in his city. He began to issue *fatwas* at the age of nineteen or younger, and he began to compile material and write books from that time, devoting his life to knowledge. When his father – who was one of the senior Hanbali scholars – died, he took his place as a teacher at the age of twenty-one and became well known throughout the Muslim world. He began to give lessons in *tafseer* on Fridays, speaking from memory, and he would teach without stumbling over his words, speaking at a

(1) The book was *Jannat al-Manaazir wa Junnat al-Munaazir*, which is a small volume.
See: *A'yaan al-'Asr* by as-Safadi (MS). Quoted from *Shaykh al-Islam Ibn Taymiyyah: Seeratuhu wa Akhbaaruhu 'inda al-Mu'arrikheen*, p. 51

(2) *Ar-Radd al-Waafir*, p. 235. See: *Shaykh al-Islam Ibn Taymiyyah: Seeratuhu wa Akhbaaruhu 'inda al-Mu'arrikheen*, p. 51

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measured pace in his deep, eloquent voice."(1)

One of his oldest companions, who knew him when he was young, said when giving a brief overview of his life:

"From his earliest years he grew up in the laps of the scholars, imbibing knowledge and studying and learning from all disciplines. He did not care about anything but reading, studying and learning the most sublime branches of knowledge especially knowledge of the Qur'an and *Sunnah* and matters connected to them. He persisted in that, in the footsteps of the righteous early generations, showing no interest in worldly matters. He was dignified and pious, kind to his mother and modest; he was devoted to worship, fasting a great deal and often spending part of the night in prayer; he remembered Allah in all his affairs and in all situations, turning to Allah ﷻ in all matters; he adhered to the limits set by Allah ﷻ and to His commands and prohibitions, enjoining what is good and forbidding what is evil in a kind and gentle manner."

He could barely have his fill of knowledge; he never had enough of reading, he never got bored of studying and he never tired of researching. Rarely did he embark upon the study of some discipline, studying one aspect of it, but he would add to it many new approaches that had not been developed before and he would add new ideas that the prominent scholars in the field had not thought of, basing his approach on the guidelines set out in the Qur'an and *Sunnah*."(2)

(1) *Siyar al-A'laam*, 17/532
(2) *al-'Uqood ad-Durriyyah*, p. 4-5

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His characteristics

Ibn Taymiyyah (may Allah have mercy on him) was blessed with the noblest characteristics, including the following:

Remembering Allah a great deal and asking for forgiveness

Although he was very busy striving against the followers of innovation and misguidance, and refuting their beliefs, writing essays and books highlighting their flawed arguments, Ibn Taymiyyah used to constantly pray for forgiveness. It was narrated from him that he said: "I persist in thinking of an issue or a matter that is not clear to me, then I start asking Allah for forgiveness (by saying *astaghfir Allah*) one thousand times, or more or less, until I feel at ease and the problem is resolved in my mind." And he said: "That could happen when I am in the marketplace, in the mosque, in the street or in the school; it does not prevent me from remembering Allah and asking for forgiveness until I get what I want."[1]

One aspect of his worship was that he would not speak to anyone unnecessarily after *Fajr* prayer, and he would continue to remember Allah until the sun had risen.[2]

He was also humble, generous, selfless and pious.

With regard to his asceticism (*zuhd*), he had no interest in worldly gains.

Allah ﷻ made this a firmly rooted characteristic of his from childhood. One of the indications of his lack of interest

(1) *al-'Uqood ad-Durriyyah*, p. 5-6
(2) *al-A'laam al-'Aliyyah*, p. 37-38

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in worldly matters from an early age is the report which tells us that Ibn Taymiyyah's father said to his Qur'an teacher, when he was a boy: "I would like you to encourage him and promise him, 'If you persist in studying and learning, I will give you forty *dirham*s every month.'" He gave the teacher forty *dirhams* and said: "Give it to him, for he is young and that may make him feel happy, so he will focus more on memorising and studying Qur'an. And tell him: 'You will have the same every month.'" But Ibn Taymiyyah refused to accept it and said: "O teacher, I have promised Allah ﷻ that I will not take any payment for the Qur'an." And he did not take it.[1]

Indeed,

"...Everyone who knew him – especially those who spent a long time with him – never saw anyone with such a lack of interest in worldly matters, to such an extent that he became well-known for that among all people, whether they were closely connected to him or not, and everyone who heard about Ibn Taymiyyah and his true character was aware of it. In fact, even if the common folk of a distant land were asked about who among people of their era was the least interested in worldly gain and most eager to pursue the Hereafter, they would say: "I have never heard of anyone like Ibn Taymiyyah (may Allah have mercy on him)." And that was only known because he went to extremes in that regard and because it was based on the correct intention (i.e., seeking the pleasure of Allah, not fame)."[2]

(1) *al-A'laam al-'Aliyyah*, p. 44
(2) *al-A'laam al-'Aliyyah*, p. 44-45

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Adh-Dhahabi said:

> "I have never seen anyone in the world who is more generous than him, and less interested in possessing *dinars* and *dirhams*, for he does not mention money and I do not think it crosses his mind. He is a gallant man, who spends time with his companions (when they are in need) and strives to help them, even though he is poor and has no wealth."(1)

One of his most prominent characteristics, which those who were opposed to him would admit even before those who loved him did so, was his forbearance and his forgiving of those who wronged him. His forbearance was such that one of his opponents said: "We have never seen anyone more pious than Ibn Taymiyyah. We did not spare any effort in seeking to do him harm, but when he had the opportunity to harm us he forgave us."(2)

Comments on his forbearance

It was narrated from him that when the sultan(3) sat in a gathering, he took out of his pocket a piece of paper on which was written the *fatwa* of some of those who were present, which called for the execution of Ibn Taymiyyah, and he asked Ibn Taymiyyah to issue a *fatwa* calling for the execution of some of those scholars. But Ibn Taymiyyah said:

> "I realised what he was up to and that he bore great resentment against them because they had

(1) *Dhayl Tabaqaat al-Hanaabilah*, 2/396

(2) *al-'Uqood ad-Durriyyah*, p. 283. The one who said this was al-Qadi Zayn ad-Deen Ibn Makhloof, the Qadi (judge) of the Maalikis. See: *al-Bidaayah wa'n-Nihaayah*, 14/54

(3) The sultan was al-Malik an-Naasir Muhammad ibn al-Malik al-Mansoor Qalaawoon.

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withdrawn allegiance from him and sworn allegiance to al-Malik al-Muzaffar Rukn ad-Deen Baybars al-Jaashinkeer,[1] so I started praising them and thanking them, saying that if they were gone (i.e., executed), you would never find anyone else like them in your realm; as far as I am concerned they are forgiven. And I calmed him down concerning them."[2]

On one occasion, Ibn Taymiyyah fell sick for a few days; at that time he was a scribe of Shams ad-Deen the vizier[3] of Damascus, may Allah preserve it. When Shams ad-Deen found out that he was sick, he asked for permission to enter upon him and visit him, and Ibn Taymiyyah gave him permission. When he sat down beside him, he started asking him to forgive him and excuse him for falling short in his duties towards him and for any mistake that he may have made. Ibn Taymiyyah (may Allah have mercy on him) replied: "I forgive you and all those who opposed me, if they did not know that I was in the right." And he said words to

(1) al-Muzaffar Baybars al-Jaashinkeer al-Mansoori, Rukn ad-Deen, one of the Mamluk sultans. He was one of the Mamluk slaves of al-Mansoor Qalaawoon. He came to power in 708 AH, when al-Malik an-Naasir gave up power, when he settled in al-Kark. Al-Muzaffar Baybars was one of those who respected Nasr al-Manbiji, who believed in pantheism and incarnation; he was an opponent of Shaykh al-Islam Ibn Taymiyyah, who was persecuted because of him and put in prison, and he was banished to Alexandria because of him. al-Muzaffar Baybars was deposed in 709 AH, when an-Naasir was restored to power, and he was killed in 709 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/47-56; *an-Nujoom az-Zaahirah*, 8/232; *al-A'laam*, 2/79

(2) *Al-'Uqood ad-Durriyyah*, p. 282; *al-Bidaayah wa'n-Nihaayah*, 14/54

(3) His name was Shams ad-Deen Gabriel ibn San'atullah. He became Muslim in 701 AH and was appointed in charge of the diwan (official records) in Damascus in 713 AH. He died in 734 AH.
See: *ar-Radd al-Waafir*, p. 163.

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the effect of:

> "I forgive the Sultan al-Malik an-Naasir[1] for imprisoning me, because he did that on the instruction of other scholars, so he is to be excused. He did not do that for any ulterior motive of his own; rather it was because of the advice that he was given and he thought that it was sound advice, but Allah knows that that was not the case. So I forgive everyone for whom there was an issue between me and him, except those who are enemies of Allah and His Messenger."[2]

Another of the gifts that Allah bestowed upon him was the ability to memorise quickly; he was blessed with an excellent memory.

He would read a book once and it would be engraved in his memory, and he would teach others from it and quote

(1) The sultan al-Malik an-Naasir Muhammad ibn al-Malik al-Mansoor Qalaawoon al-Mamluki, Abu'l-Fath, came to power in 693 AH; two years later he was deposed by al-Malik al-Mansoor Husaam ad-Deen Laheen. Al-Mansoor remained in power until he was killed in 698 AH. Then the sultan (al-Malik an-Naasir) was brought from al-Kark and allegiance was sworn to him again. In 708 AH, he gave up power and stayed in al-Kark, and al-Malik al-Muzaffar Baybars assumed power, remaining until Ramadan of the following year, when a group of senior commanders went out and urged al-Malik al-Naasir to regain power, as they objected to the rule of Baybars. So an-Naasir set out with them, heading towards Damascus, and the governors of Syria swore allegiance to him. When Baybars became certain that an-Naasir was coming, he left and fled to Upper Egypt. The sultan (an-Naasir) entered the citadel on the day of Eid al-Fitr 709 AH and the Muslims united around him. He established rulership that was accepted by all, until he died in 741 AH. He was one of those who loved Ibn Taymiyyah.
See: *al-'Ibar*, 4/125; *al-Bidaayah wa'n-Nihaayah*, 14/190; *Shadharaat adh-Dhahab*, 6/134.

(2) See: *al-A'laam al-'Aliyyah*, p. 72.

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it in his books, with the exact wording and meaning.[1] This is something for which he was well known, and it was mentioned by everyone who wrote a biography of him or spoke of him.

In this regard, we may note that one of the leading scholars of Aleppo came to Damascus and said: "I have heard of the young boy called Ahmad ibn Taymiyyah, and that he memorises things quickly. I have come in the hope of seeing him."

A tailor said to him: "This is the route to his school and he has not passed by us yet; wait with us for a while and he will pass by us on his way to school."

So the shaykh from Aleppo sat down for a while, and some boys came past. The tailor said to him: "There is the boy; the one who is carrying the large board is Ahmad ibn Taymiyyah."

The shaykh called him, and he came over to him. The shaykh took the board and looked at it, then he said: "O my son, erase this so that I can dictate something to you." He did that, and the shaykh dictated to him the texts of eleven or thirteen *hadeeths* and said to him: "Read this." He read it only once after having written it down, then he gave the board to the shaykh and said, "Listen to me." Then he recited it to him precisely as it was written. Then the shaykh said to him: "O my son, erase this." So he erased it, and he dictated to him a number of various *isnaads*. Then he said: "Read this," and he looked at him as he had the first time.

The shaykh stood up, saying: "If this boy lives, he will attain high status. I have never seen anyone like him"- or

(1) *ar-Radd al-Waafir*, p. 234-235. See also: *al-A'laam al-'Aliyyah*, p. 20

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words to that effect.[1]

Another of his distinguishing characteristics was his courage and daring. Adh-Dhahabi said concerning that: "As for his courage, it was exemplary; the bravest of heroes strive to emulate part of it."[2]

This made Ibn Taymiyyah stand out among others. Because of his courage he engaged a great deal in enjoining what is good and forbidding what is evil, as well as striving in *jihad* for the sake of Allah, whether that was by physically engaging in fighting on the battlefield or by speaking and writing.

Anyone who reads the biography of Ibn Taymiyyah will understand this aspect of his life. It is no exaggeration to say that his entire life was a *jihad* and enjoining what is good and forbidding what is evil. There was no evil that he came across as he was coming and going but he would strive to remove it and denounce it.[3] All the persecution he encountered, all the trials to which he was subjected and his imprisonment which lasted for many years, came about because of his frequent denunciation of innovations, myths and evils, by writing and by taking action.

Ibn Taymiyyah was an unsheathed sword against those who drifted away from the right path, he was a thorn in the side of the followers of whims and desires, and of innovation; he was a leader who stood up for the truth and supported the faith."[4]

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(1) *al-'Uqood ad-Durriyyah*, p. 4
(2) *al-'Uqood ad-Durriyyah*, p. 7; *ar-Radd al-Waafir*, p. 72; *ash-Shahaadah az-Zakiyyah*, p. 42
(3) See: *al-A'laam al-'Aliyyah*, p. 39
(4) *al-'Uqood ad-Durriyyah*, p. 7

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He played a major role in the *jihad* against the Tatars,(1) and he defeated the *Raafidis*(2) and *Baatinis*(3); he exposed the

(1) The Tatars were nomadic Turks, as Ibn Taymiyyah said. They lived in Mongolia, south-east of Siberia on the borders of China. They were also called Mongols or Moghuls. One of their most prominent kings, who invaded Muslim lands, was Genghis Khan. For information on the history and what they did to the Muslim world, see: *al-Bidaayah wa'n-Nihaayah*, 13/82 ff; *al-Kaamil*, 12/361; *Iqtida' as-Siraat al-Mustaqeem*, 1/315, 369; *Daa'irat al-Ma'rifah al-Islamiyyah*, 4/756

(2) The *Raafidi*s are an extreme *Shi'ah* sect. They are called *Raafidi*s because they rejected (*rafada*) the caliphate of Abu Bakr and 'Umar, and they believe that the Prophet ﷺ appointed 'Ali ibn Abi Taalib as his successor openly by name; they also believe that most of the *Sahabah* went astray by not accepting him as their leader after the death of the Prophet ﷺ. In fact they went further than that and impugned the best of the *Sahabah* by slandering them and labelling them as disbelievers. The *Raafidi*s are many groups, each of which regards the others as *kaafir*s.
See: *Maqaalaat al-Islamiyyeen*, 1/88; *al-Milal wa'n-Nihal*, 1/146; *al-Farq bayna al-Firaq*, p. 21, 29, 53

(3) The *Baatinis* are so called because they claim that the texts of Islam have an apparent and hidden (*baatin*) meaning. They claim that the apparent meaning of the texts is addressed to the Muslims at large, but anyone who acquires knowledge of the hidden meaning is no longer subject to religious obligations and duties, which they call *aghlaal* (shackles or fetters). They said that they are the ones referred to in the verse in which Allah ﷻ says: "he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them" [al-A'raaf 7:157]. Their aim in saying that is to regard all laws and rulings of *shari'ah* as invalid and to deny the resurrection, Paradise and Hell. The *Baatinis* are the most evil of groups in causing harm to the Muslims. The first one to promote this school of thought was 'Abdullah ibn Maymoon al-Qaddaah (the freed slave of Ja'far as-Saadiq) at the time of the caliph al-Ma'moon.
Ibn Taymiyyah said (in *Bayaan at-Talbees*, 1/259-260) that the name *Baatini*, as used by the people, includes two types:
Those who say that the texts of the Qur'an and *Sunnah* have a hidden meaning that is different from the apparent meaning.

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misguidance of the *Sufis* and those who follow myths.[1] Many of those who wrote biographies of Ibn Taymiyyah narrated stories and incidents that are indicative of his courage and strength, his denunciation of evil, and his *jihad*. For example:

His student al-Bazzaar[2] said:

"He (may Allah have mercy on him) was one of the

These are the ones who are known to the people as *Baatinis*, and they fall into two categories: one of which thinks that this applies to the physical or visible rituals such as prayer, fasting and pilgrimage, and they think that the texts which state that these acts are obligatory and the texts that speak of prohibitions are not as they are understood and followed by the majority of Muslims. Then Ibn Taymiyyah said: "These people are heretics and hypocrites according to the consensus of the early generations of the Muslim *ummah*, and their hypocrisy is quite obvious to anyone who has the slightest knowledge of Islam." He said that among these people are the *Sufi* heretics who believe in pantheism and incarnation. This group is what is referred to here.

The second group is those who say that some texts that speak of ideas and beliefs have a hidden meaning that differs from the apparent meaning. As for the texts that speak of practical matters, they affirm the apparent meaning and accept them as they appear to be. Ibn Taymiyyah stated that this is the view of some philosophers who claim to be Muslims.

See: *at-Tabseer fi'd-Deen*, p. 83; *Risaalah fi'l-Qaraamitah* by Ibn al-Jawzi, p. 36; *Rasaa'il Ikhwaan as-Safa*, p. 138-144, publ. by Dar Saadir, Beirut.

(1) See *al-Fataawa*, vols. 28 and 35, for some of his essays and *fatwas*, and some information on his *jihad* against those groups. See also *Mawqif Ibn Taymiyyah min al-Ashaa'irah*, in which there are detailed discussions on this topic. (1/158-170).

(2) 'Umar ibn 'Ali ibn Moosa al-Azji al-Bazzaar, Siraaj ad-Deen Abu Hafs, born in 688 AH. He accompanied Ibn Taymiyyah and learned from him. He was devoted to worship and taHajjud. He wrote a number of books on *hadeeth*, *fiqh* and raqaa'iq. He died of the plague in Dhu'l-Qa'dah 749 AH

See: *Dhayl Tabaqaat al-Hanaabilah*, 2/444; *ad-Durar al-Kaaminah*, 3/256; *Shadharaat adh-Dhahab*, 6/163; *al-Radd al-Waafir*, 210-211

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most courageous of people. I have never seen anyone more steadfast than him or anyone striving harder in fighting the enemy; he used to engage in *jihad* for the sake of Allah in his actions and words, not fearing the blame of any blamer for the sake of Allah."

More than one person said that when Ibn Taymiyyah (may Allah have mercy on him) was with the Muslim troops on a campaign, he would be their protector and source of strength. If he saw that some of them were afraid or not steadfast, he would encourage them and try to reassure them, giving glad tidings and the promise of victory and booty; he would explain to them the virtue of *jihad* and the *mujaahideen* (those who strive in *jihad*), and tell them that Allah sends down tranquillity upon them.

It was narrated that during the conquest of 'Akkah they saw many examples of his courage that are beyond description. They said: He was the reason for the Muslims taking control of it, by means of his actions, his advice and his good assessment of the situation.

When the Sultan Ghaazaan[1] gained control of Damascus (may Allah protect it), the ruler of al-Kark came to him and offered him a large amount of money if he would let him massacre the Muslims of Damascus. News of that reached

(1) Ghaazaan ibn Arghoon ibn Abgha ibn Hulagu ibn Tawalli ibn Genghis. Ibn Katheer stated that his name was Mahmoud ibn Arghoon ibn Abgha. He came to power after his father Arghoon, who died in 690 AH, then he entered Islam on 4 Sha'baan 694 AH at the hand of Ibraheem ibn Muhammad ibn Hamawiyyah al-Juwayni, and chose to follow the path of *Ahl as-Sunnah*. He was succeeded by his brother Khada Bandah. He was born in 670 AH and died in Shawwaal 703 AH, and it was said that he died as a result of poisoning.
See: *al-Bidaayah wa'n-Nihaayah*, 14/29; *al-Muntaha min Minhaaj al-I'tidaal*, p. 18, footnote no. 2

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Ibn Taymiyyah, who immediately stood up and encouraged the Muslims to seek martyrdom, promising them divine support, victory, security and the vanishing of fear if they mobilised. Some of their prominent figures, leaders and mature individuals were selected and they went out with him to meet the Sultan Ghaazaan.

When the Sultan saw them, he said: "Who are these people?"

It was said: "They are the prominent figures of Damascus."

He gave permission for them to enter and they stood before him. Ibn Taymiyyah (may Allah have mercy on him) went forward to speak first, and when he saw him, Allah instilled in his heart great awe and respect for him. So he brought him close and seated him, and Ibn Taymiyyah began to speak to him first, trying to change his mind about giving power to the king of al-Kark over the Muslims, and he offered him some wealth. He told him of the sanctity of the Muslims' blood and reminded and exhorted him. The sultan responded to his request willingly, and because of Ibn Taymiyyah the blood of the Muslims was spared and their women and children were protected.

One whom I trust narrated to me that Shaykh Wajeeh ad-Deen ibn al-Manja[1] (may Allah sanctify his soul) said:

> "I was present with Ibn Taymiyyah at that time. He – meaning Ibn Taymiyyah – started speaking to the sultan, quoting the words of Allah and His Messenger concerning justice and other issues, and

(1) Muhammad ibn 'Uthmaan ibn al-Manja, Wajeeh ad-Deen, one of the greatest men of Syria of his time. He was one of those who accompanied Ibn Taymiyyah when he met Ghaazaan. He died in 701 AH.
See: *ar-Radd al-Waafir*, p. 112

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raising his voice to the sultan whilst speaking to him, until he knelt up and started getting closer to him whilst speaking to him, getting so close that his knees almost touched the sultan's knees. Despite that the sultan was focusing with complete attention, listening to what he was saying and looking at him, not turning away. Because of the love and awe that Allah instilled in the sultan's heart for Ibn Taymiyyah, he asked some of his inner circle who were present: 'Who is this shaykh? I have never seen anyone like him; I have never seen anyone more courageous or whose speech is more moving. I have never seen myself more willing to follow anyone than him.'

So he was told about who Ibn Taymiyyah was and his status in terms of knowledge and righteous deeds. He said to him: 'If you like, I can rebuild your father's city Harraan for you and you can move there and be in charge of it.'.

Ibn Taymiyyah said: 'No, by Allah, I do not want to leave the land to which Ibraheem ﷺ migrated and go somewhere else.' Then he departed from the sultan's presence, honoured and respected. Because of his good intention and his resolve to take personal risk in order to protect the blood of the Muslims, Allah caused him to attain what he wanted. That was also a means of saving most of the Muslim prisoners from their clutches, returning them to their families and protecting their womenfolk. This is one of the greatest examples of courage, steadfastness and daring."

One whom I have no reason to suspect told me:

"When Ibn Taymiyyah was reported to the sultan

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al-Mu'azzam al-Malik an-Naasir Muhammad, he summoned him and, among other things, said to him: 'I have been told that the people listen to you, and that you are planning to seize power.'

But Ibn Taymiyyah did not pay any attention to him; rather he said to him with assurance, calmly and in a loud voice that many of those present heard: 'Do you really think I would do that? By Allah, your realm and the realm of the Mongols, in my view, are not worth two pennies.'

At that the sultan smiled and, because of the awe and respect that Allah had instilled in his heart, he said: 'By Allah you are telling the truth, and the one who reported you to me is a liar' Love for Ibn Taymiyyah had developed in his heart; were it not for that he could have killed him a long time before that, because he had received many reports about him that were based on lies and fabrications, from people who appeared to be seeking justice but inwardly they were filled with evil and ignorance."(1)

Adh-Dhahabi said concerning him:

"He supported the pure *Sunnah* and the way of the *Salaf*, basing that support on proof, arguments and ideas in an unprecedented manner. He had a unique approach in discussing issues and presenting arguments that the earlier and later generations had refrained from discussing, but he had the audacity to tackle issues in a manner in which the early scholars would not dare. The outcome was that many of the scholars of Egypt and Syria opposed him vehemently,

(1) *Al-A'laam al-'Aliyyah*, p. 63-66

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accusing him of innovation, debating with him and rejecting his arguments, but he remained steadfast and did not try to compromise or appease anyone. Rather he would speak the bitter truth as he understood it on the basis of his *ijtihaad* (reasoning) and based on his brilliance and his vast knowledge of the *Sunnah* and the opinions of other scholars, in addition to what he was known for of piety, full understanding of the issue, keen intelligence, fear of Allah and respect for the sacred limits of Allah. There were major conflicts between him and them, and attempts to discredit him, in both Syria and Egypt. How often they united their efforts and plotted against him, but Allah saved him. He constantly prayed to Allah, beseeching Him, seeking His help, putting great trust in Him and remaining steadfast. He had *wirds* and *dhikrs* that he always recited.

On the other hand, there were some who loved him among the scholars, righteous people, troops, commanders, merchants, prominent figures and the common folk. They loved him because he strove night and day to benefit them, with his speech and his pen.

As for his courage, it was proverbial; in some instances it was like that of the greatest heroes.

Allah motivated him to stand up to Ghaazaan. He took the burden upon himself and made great efforts and was very active in this regard. He met the king

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twice and he also met Qatloosha and Bulai.[1] Qabjaq[2] was amazed by his audacity and daring towards the Mongols.

He would become very heated when debating with others, to such an extent that he became like a lion in battle.

He is too great for one like me to describe. If I swore an oath between the corner of the Ka'bah and the Maqaam I would swear that I never saw anyone in my life like him, and by Allah he never saw anyone like himself in terms of knowledge."[3]

His status, and comments of the scholars concerning him

Ibn Taymiyyah attained a high status and most of the Muslims hold him in high esteem; indeed the scholars are agreed on his pre-eminence, and he was given the title of

(1) Qatloosha and Bulai were two of the greatest commanders of Ghaazaan. Qatloosha was the commander of the Tatar army in the battle of Shaqhab. He was killed in 707 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/44-45; *ar-Radd al-Waafir*, p. 72

(2) Sayf ad-Deen Qabjaq al-Mansoori, the governor of Damascus in 696 AH. He later sided with Ghaazaan and was one of those who helped the king of Armenia to raid and plunder Daraya, al-Mazzah, and Saalihiyyah in Damascus. In *Dhayl al-'Ibar* he is described as one of the courageous heroes. He was a Turk with a fine physique who was loved by the people. He was almost sixty when he died in Hama in 710 AH.
See his biography in *Dhayl al-'Ibar*, 4/25; *al-Bidaayah wa'n-Nihaayah*, 13/351, 14/8, 55; *ar-Radd al-Waafir*, p. 72

(3) *Al-'Uqood ad-Durriyyah*, p. 117-118; *ar-Radd al-Waafir*, p. 71-72; *ash-Shahaadah az-Zakiyyah*, p. 41-42

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Shaykh al-Islam during his lifetime.[1]

He was distinguished by his vast knowledge, as he did not limit his pursuit of knowledge to one discipline only; rather he studied all disciplines, mastered them all and became prominent therein. Al-'Allaamah Kamaal ad-Deen ibn az-Zamalkaani[2] said:

> "If he was asked a question in one discipline, the onlooker and listener would think that he did not know anything other than that discipline and they would think that no one knew more about it than him. When the *fuqaha'* of all schools of thought sat with him they would learn from him about their own schools of thought and would learn things they had not known before. He was never known to have debated with anyone and been defeated in argument. He did not speak about any branch of knowledge, whether in the Islamic sciences or otherwise, but he surpassed the people who were specialists in that field. His writing was brilliant, with proper expressions, sequence of ideas, organisation of material into chapters and clarity."[3]

(1) See: *ar-Radd al-Waafir 'ala man za'ama bi anna man sama Ibn Taymiyyah Shaykh al-Islam kaafir*, in which the author mentions a number of scholars, more than eighty, who gave Ibn Taymiyyah the title of Shaykh al-Islam.

(2) Muhammad ibn Abi'l-*Hasan* 'Ali ibn 'Abd al-Waahid al-*Ansaar*i ash-Shaafa'i ibn az-Zamalkaani, Kamaal ad-Deen Abu'l-Ma'aali. He was born on the night of Monday 8 Shawwaal 660 AH or 667 AH. He debated with Ibn Taymiyyah on more than one occasion, but despite that he acknowledged his pre-eminence in knowledge and did not deny his status or virtue. He died in Ramadan 727 AH.
See: *ar-Radd al-Waafir*, p. 22, 263

(3) *Al-'Uqood ad-Durriyyah*, p. 7; *ar-Radd al-Waafir*, p. 109; *ash-Shahaadah az-Zakiyyah*, p. 36-37

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Al-*Hafiz* al-Mazzi[1] said:

"I have never seen anyone like him and he has never seen anyone like himself. I have never seen anyone with more knowledge of the Book of Allah and the *Sunnah* of His Messenger, or more assiduous in following them, than him."[2]

adh-Dhahabi said concerning him:

"He had extensive knowledge of the narrators of *hadeeth* and their levels of soundness and trustworthiness.

He was well versed in different disciplines of *hadeeth* science and the ways of assessing the soundness or weakness of *isnaads*, in addition to memorising the texts of *hadeeth*. No one could reach his level in his era, or even come close. He had an amazing ability to recall *hadeeths* and highlight the proof contained therein. He was brilliant in quoting *hadeeths* and attributing them to one of the six books or the *Musnad*, to such a degree that it may truly be said that any *hadeeth* that Ibn Taymiyyah is unaware of is not a *hadeeth*. But comprehensive knowledge belongs only to Allah. It was as if he was scooping from the ocean whilst other scholars were scooping from streams.

(1) Yoosuf ibn az-Zaki 'Abd ar-Rahmaan ibn Yoosuf ibn 'Abd al-Malik al-Qidaa'i al-Kalbi al-Mazzi, Jamaal ad-Deen Abu'l-Hajjaaj, the Imam and great scholar of *hadeeth*. He was born in 654 AH. He possessed great knowledge and was *thiqah hujjah* (a trustworthy authority). He and Ibn Taymiyyah learned many disciplines alongside one another from great scholars. He wrote a number of books, including *Tahdheeb al-Kamaal* and *al-Atraaf*. He died in Safar 742 AH.

(2) *al-'Uqood ad-Durriyyah*, p. 7; *ar-Radd al-Waafir*, p. 230

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In the field of *tafseer* (Qur'anic commentary), no one disputes his pre-eminence; the way in which he quoted verses to support his arguments was nothing short of astounding. Any scholar of Qur'an and *tafseer* who met him would be dumbfounded by his immense knowledge of *tafseer* and his ability to highlight the mistakes in the opinions of many commentators and point out other scholarly views that were not well founded, then he would support one view that was in accordance with what is indicated by the Qur'an and *hadeeth*. In one day and night he would write four chapters or more on *tafseer*, *fiqh*, the fundamentals of Islam (*usool ad-deen*) or refutation of the philosophers.(1) It would not be far-fetched to say that up till now he has written five hundred volumes. In more than one

(1) Philosophers: the word philosophy originally means love of wisdom. The word comes from a two Greek words (*philo* meaning love and *sophia* meaning wisdom).
What was meant by philosophy in the past was seeking to understand knowledge in rational ways. But in the Middle Ages, philosophy referred to trying to find out about the essence of things, whether theoretical or practical. From the nineteenth century, philosophy has been limited to logic, aesthetics and metaphysics.
This is what philosophy is about, but in reality this name was given to the followers of Aristotle whose method was reshaped by Ibn Seena. The view of one of their prominent figures is that the universe is eternal and has no beginning; they also denied Prophethood and the physical resurrection. The topic of philosophy is a controversial one. Some say that philosophy is a wide ranging field that includes every branch of knowledge; others say that it only deals with the investigation of metaphysics and connected matters such as logic.
See: *Ighaathat al-Lahfaan*, 2/256-258; *al-Fasl* by Ibn Hazm, 1/94; *Muqaddimat Ibn Khaldoon*, p. 514; *al-Mu'jam al-Falsafi* by Jameel Saleeba, p. 138-139, Dar al-Kitaab al-Lubnaani edn. (1978); *al-Murshid al-Ameen ila I'tiqaadaat Firaq al-Muslimeen wa'l-Mushrikeen*, p. 145

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instance he has written an entire book on one issue."[1]

He began to issue *fatwas* and hold study circles when he was no more than twenty years old.[2] His first study circle was attended by the senior scholars of Damascus, who were amazed by his teaching and spoke highly of him.

Ibn Naasir ad-Deen ad-Dimashqi[3] said:

> "adh-Dhahabi said: Shaykh Taaj ad-Deen al-Fizaari[4] used to show a great deal of respect to Shaykh Taqiy ad-Deen [Ibn Taymiyyah]; he took notes on his lesson in as-Sukkariyyah."
>
> This lesson took place after the death of the father of Shaykh Taqiy ad-Deen on Monday 2nd Muharram 683 AH, in Dar al-*Hadeeth* in as-Sukkariyyah. it was

(1) *al-'Uqood ad-Durriyyah*, p. 24-25

(2) *al-'Uqood ad-Durriyyah*, p. 24

(3) Muhammad ibn Abi Bakr 'Abdullah ibn Muhammad ibn Ahmad al-Qaysi ad-Dimashqi, Shams ad-Deen, who is known as Ibn Naasir ad-Deen. He was born in Damascus at the beginning of Muharram 777 AH. He was an Imam, historian, and scholar of *hadeeth*. He wrote several beneficial books, including *'Uqood ad-Durar fi 'Uloom al-Athar* and *ar-Radd al-Waafir 'ala man za'ama bi anna man samma Ibn Taymiyyah Shaykh al-Islam kaafir*, and others. He died in Rabee' ath-Thaani, 842 AH.
See: *al-Durar al-Kaaminah*, 3/397; *Shadharaat adh-Dhahab*, 7/243; *al-A'laam*, 7/115; *ar-Radd al-Waafir*, p. 19-20

(4) 'Abd ar-Rahmaan ibn Ibraheem ibn Sibaa' ibn Diya' ad-Deen al-Fizaari, Taaj ad-Deen Abu Muhammad, the great scholar, shaykh of the Shaafa'is of his era. He was born in 630 AH. Ibn Katheer said: "He was one of those who acquired knowledge in many beneficial disciplines; he was kind, eloquent in speech, a fine author and highly motivated. He was the shaykh of our senior shaykhs." He wrote a number of books, including *al-Aqleed* and an abridgement of *al-Mawdoo'aat* by Ibn al-Jawzi, and others. He died in Jumaada al-Aakhirah, 690 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 13/325; *ar-Radd al-Waafir*, p. 154-156

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attended by the chief judge Baha' ad-Deen Yoosuf ibn al-Qadi Muhyi ad-Deen Abu'l-Fadl Yahya ibn az-Zaki,[1] as well as Shaykh al-Islam Taaj ad-Deen Abu Muhammad 'Abd ar-Rahmaan ibn Ibraheem al-Fizaari, who is mentioned above, and Shaykh Zayn ad-Deen Abu Hafs 'Umar ibn Makki 'Abd as-Samad ibn al-Murahhil[2], the treasurer of the father of Sadr ad-Deen ibn al-Wakeel, who were all Shaafa'is, and the shaykh of the Hanbalis, al-'Allaamah Zayn ad-Deen Abu'l-Barakaat ibn al-Manja at-Tunookhi,[3] and others.

It was a very useful lesson that was written down by Shaykh Taaj ad-Deen al-Fizaari, as was mentioned

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(1) Yoosuf ibn Muhyi ad-Deen Abu'l-Fadl Yahya ibn Muhammad ibn 'Ali ibn Muhammad al-Qurashi ad-Dimashqi, who is known as Ibn az-Zaki ash-Shaafa'i, Baha' ad-Deen the chief judge. He was a prominent man of virtue. He was born in 640 AH and died in 685 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 13/308

(2) 'Umar ibn Makki ibn 'Abd as-Samad ibn 'Atiyyah ibn Ahmad al-'Uthmaani ad-Dimashqi ash-Shaafa'i, Abu Hafs Zayn ad-Deen al-Khateeb, who was known as Ibn al-Murahhil, the treasurer of the bayt al-maal in Damascus and the khateeb of that city. Ibn Katheer said: "He studied *hadeeth* and became prominent in *fiqh* and many other disciplines, including astronomy, on which he wrote a book."
See: *al-Bidaayah wa'n-Nihaayah*, 13/331; *Tabaqaat ash-Shaafa'iyyah* by as-Subki, 5/145; *Tabaqaat ash-Shaafa'iyyah* by Ibn Shahbah, 2/46; *Shadharaat adh-Dhahab*, 5/419

(3) Al-Manja ibn 'Izz ad-Deen ibn 'Umar ibn 'Uthmaan ibn As'ad ibn al-Manja at-Tanookhi, Zayn ad-Deen Abu'l-Barakaat, the shaykh and leading scholar of the Hanbalis. He was born in 631 AH. Ibn Katheer said: "He combined a dignified appearance with devotion, knowledge, prominence, intelligence and sound beliefs; he was skilful in debating and very charitable, and he excelled in numerous disciplines." He died in 695 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 13/345; *Dhayl Tabaqaat al-Hanaabilah*, 2/332

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by adh-Dhahabi and others, because there was so much to learn and benefit from. Those who attended this lesson were effusive in praising him. At that time Ibn Taymiyyah was about twenty-one years old."[1]

Imam Badr ad-Deen Muhammad ibn 'Ala' ad-Deen ibn Ghaanim said:

"I met Shaykh Burhaan ad-Deen[2] (may Allah have mercy on him) on the day Shaykh Taqiy ad-Deen (Ibn Taymiyyah, may Allah have mercy on him) died, on the doorstep of the Baadhira'iyyah school. I offered him condolences and I found him feeling very sad and grieved by his death. Then one of the students appeared and said to him: 'O my master, are you not going to come to class today so that we can come and listen to you?' He got very angry and was very upset; he immediately went into his house and that student left, whilst I was still standing on the doorstep, upset because he was upset. Then he realised that the student had left and I was still standing there, so he called me. I entered his house and found him still looking upset. He said to me: 'What do you think of this incident? The least of the *fuqaha'* dies and classes

(1) *Ar-Radd al-Waafir*, p. 145-155

(2) Ibraheem ibn 'Abd ar-Rahmaan ibn Ibraheem ibn Sibaa' al-Fizaari al-Badri ash-Shaafa'i, Burhaan ad-Deen Abu Ishaaq. He was born in 660 AH. Ibn Katheer said: "The brilliant scholar, the shaykh of the *madhhab*, the prominent figure from whom the followers of the *madhhab* may learn a great deal, the shaykh of Islam, who followed in the footsteps of the early generations. ... To sum up, I have not seen anyone like him among our Shaafa'i shaykhs." He died in Jumaada al-Oola 729 AH and his funeral was well attended.
See: *al-Bidaayah wa'n-Nihaayah*, 14/146; *Tabaqaat ash-Shaafa'iyyah*, 6/45; *ar-Radd al-Waafir*, p. 154-156

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> are cancelled as a result, but when one such as this great man dies, classes are not to be cancelled!' By Allah, he had so many virtues that even Ahmad ibn Hanbal did not have. He was my friend from childhood; he used to come and see my father, and my father loved his father and his family. He used to visit his father and when his son (Ibn Taymiyyah) gave his first class after the death of his father, my father attended, took notes of the lesson, and praised his knowledge and his virtues, and held him in high esteem from that time."(1)

Everyone who saw him, found out about him or heard of him, would praise him except those who were overtaken by envy and enmity. If we wanted to quote everything that was said about him, it would take too long. But I shall mention a few things that were said about his scholarly status, his deep knowledge and his superiority over his contemporaries, especially with regard to knowledge of the views of different sects, groups and religions, and the refutation thereof. For example:

Al-*Hafiz* ibn Sayyid an-Naas(2) said of Ibn Taymiyyah:

> "I found him to be one of those who have become well-versed in many branches of knowledge. He had memorised almost all the *hadeeths* and reports. When he spoke about *tafseer*, he was its standard bearer;

(1) *Ar-Radd al-Waafir*, p. 155-156

(2) Muhammad ibn Muhammad ibn Muhammad ibn Ahmad ibn Sayyid an-Naas al-Ya'muri al-Ishbeeli ash-Shaafa'i, Fath ad-Deen Abu'l-Fath, the Imam, hafiz and *faqeeh*. He was born in Cairo in Dhu'l-Hijjah 671 AH and died in 704 AH in Cairo, and his funeral was well attended. He wrote a number of useful books and other writings, including *an-Nafh al-Shadhiy fi Sharh Kitaab at-Tirmidhi*. See: *ar-Radd al-Waafir*, p. 85

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when he issued a *fatwa*, he was able to draw upon the deepest knowledge of *fiqh*; when he discussed *hadeeth*, he was the most eminent in this field; when he talked about sects and groups, you would never find anyone more knowledgeable in that field than him. He excelled in every discipline, surpassing his peers. No eye ever saw anyone like him and he never saw anyone like himself."(1)

Adh-Dhahabi said:

"Our shaykh, the unique, leading scholar, the shaykh of Islam, the most eminent mufti for all *madhhabs*, the example to the *ummah*, the wonder of the age, the ocean of knowledge, the foremost in knowledge of the Qur'an, Taqiy ad-Deen (Ibn Taymiyyah), the leader of all people."(2)

Elsewhere he said:

"He learned the Qur'an and *fiqh*; he debated and quoted evidence to support his argument, before he reached the age of puberty. He excelled in knowledge and *tafseer*, he issued *fatwas* and taught lessons when he was twenty years old. He wrote books and became one of the leading scholars during the lifetime of his shaykhs. He wrote major works that became widely popular, and perhaps the number of his books at present is four thousand volumes or more. He taught *tafseer* of the Book of Allah every Friday for two years without looking at any book. He was keenly intelligent, with a deep knowledge of *hadeeth*. His shaykhs numbered more than two hundred. He was

(1) *Al-'Uqood ad-Durriyyah*, p. 10; *ar-Radd al-Waafir*, p. 58-59
(2) *Al-'Uqood ad-Durriyyah*, p. 9; *ar-Radd al-Waafir*, p. 69

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an authority in the field of *tafseer* and his knowledge of *hadeeth*, narrators and which reports are sound and which are weak is unmatched. And his knowledge of *fiqh* and the opinions of the *Sahabah* and *Taabi'een* – let alone the four *madhhabs* – is unparalleled. With regard to knowledge of sects and groups, the fundamentals of faith (*usool*) and *kalaam*, I do not know of anyone who could rival him. His knowledge of Arabic was excellent and his knowledge of history and biography was amazing. As for his courage, his efforts in *jihad* and his bravery, they are beyond description. He was one of the most generous of people; his generosity was proverbial. He had no interest in worldly gain and was content with little when it came to food and clothing."(1)

And he said: "With regard to the fundamentals of Islam (*usool ad-deen*), and knowledge of the views of the *Khaarijis*,(2) *Raafidis*, *Mu'tazilis*,(3) and innovators, no one could match

(1) *ar-Radd al-Waafir*, p. 69-70. See also *Shadharaat adh-Dhahab*, 6/81-82

(2) *Khaarijis*: this is a name that may be applied to anyone who rebels against the rightful ruler on whom there is consensus, whether that rebellion was during the time of the Companions, against the Rightly Guided Caliphs, or after that at the time of the *Taabi'een*. But nowadays this name is usually applied in reference to those who were the first to rebel against the caliph 'Ali ibn Abi Taalib ﷺ. The *Khaarijis* were among the supporters of 'Ali ﷺ, then they split from him after the arbitration. Ibn Hazm said: "They were Bedouin who had some knowledge of the Qur'an but did not acquire knowledge of the *Sunnah*; because of that they split into many groups."
See: *al-Fasl fi'l-Milal wa'n-Nihal*, 4/168; *an-Nihal* by ash-Shahrastaani, 4/115

(3) Mu'tazilis: there is a difference of opinion as to why they are so called. It was said that it is because of the withdrawal (i'tizaal) of Waasil ibn 'Ata' from the study circle of al-*Hasan* al-Basri, when he disagreed with him concerning the ruling on one who commits a

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him."[1]

Elsewhere he said of Ibn Taymiyyah:

"He was a miracle in his intelligence and quick wittedness, a leader in knowledge of the Qur'an, *Sunnah* and different *fiqhi* opinions, an ocean of knowledge of *shar'i* texts. He was unique in his time in terms of knowledge, asceticism, courage, generosity, enjoining what is good and forbidding what is evil, writing numerous books, and developing deep knowledge of *hadeeth* and *fiqh*. He was qualified to teach and issue *fatwas* when he was seventeen years old and he excelled in the fields of *tafseer*, *usool* and all the sciences of Islam, both major and minor, subtle and clear, apart from knowledge of the different recitations of Qur'an.

If *tafseer* is mentioned, he was its standard bearer. If the *fuqaha'* are listed, he is the one whose *ijtihaad* was not limited by any school of thought. If scholars of *hadeeth* met him, he would speak and they would fall silent; he would narrate and they would falter. If

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major sin, as Waasil said: He is in a state between being a believer and a disbeliever. Hence his followers were called *Mu'tazilah*. And there were other suggestions. They split into many groups, but they have five fundamental principles: *Tawheed* (the Oneness of Allah); justice; the belief that the one who commits a major sin is in a state between belief and disbelief; promise and reward; and enjoining what is good and forbidding what is evil. Under cover of these broad principles they developed many false notions.
See: *Sharh al-'Aqeedah at-Tahhaawiyyah*, 2/792, in which the author discusses what their principles implied of false notions; *al-Milal wa'l-Nihal*, 1/56; *al-Farq bayna al-Firaq*, p. 93; *I'tiqaadaat Firaq al-Muslimeen wa'l-Mushrikeen*, p. 34-46; *al-Mu'tazilah wa Usooluhum al-Khamsah: Diraasaat fi'l-Firaq wa'l-'Aqaa'id al-Islamiyyah*, p. 103 ff

(1) *Al-Waafi bi'l-Wafiyyat*, 7/18

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you mention scholars of *'ilm al-kalaam*, he was unique among them and was the authority to whom they referred. If Ibn Seena[1] were to come, leading the philosophers, he would defeat them and expose their ignorance and faults. He had profound knowledge of the Arabic language and its grammar. He is too great for my words to be able to describe him or for my pen to highlight his lofty position. His biography, his knowledge, the trials he went through and his travels from place to place could fill two volumes. But he was also a human being who committed sins; may Allah forgive him and cause him to dwell in the loftiest

(1) al-Husayn ibn 'Abdullah ibn al-*Hasan* ibn Seena al-Balkhi, Abu 'Ali, the chief philosopher. He was born in 370 AH, and wrote a number of books on *kalaam* and philosophy, such as *ash-Shifa'*, *al-Ishaaraat*, and so on. Ibn Taymiyyah said concerning him, "Ibn Seena spoke of matters having to do with divinity, Prophethood, the Hereafter, and rules and regulations that the philosophers who came before him never discussed. However he was influenced by the views of heretics who claimed to be Muslims, such as the *Ismailis*, as some of his family were *Ismailis*, followers of the ruler known as al-'Ubaydi who, along with his household and followers, were known to the Muslims as heretics." Adh-Dhahabi said: "I do not know that he narrated anything of (Islamic) knowledge; if he did narrate anything it would not be permissible to narrate it from him, because he followed the way of the misguided philosophers, may Allah not be pleased with him." And he said in *as-Siyar*: "He was the chief of the Islamic philosophers; no one like him came after al-Faraabi. Praise be to Allah for Islam and the *Sunnah*. He wrote a book called *ash-Shifa'* and others, and things that cannot be accepted. He was regarded as a disbeliever by al-Ghazaali in *al-Munqidh min ad-Dalaal*, and he also regarded al-Faraabi as a disbeliever." He died in 428 AH. See: *ar-Radd 'ala al-Mantiqiyyeen*, p. 141-142; *Wafiyyaat al-A'yaan* by Ibn Khallikaan, 2/157; *Siyar al-A'laam*, 17/531-536; *Kashf az-Zunoon* by al-Hajji Khaleefah, 1/94-95, Dar al-Kutub al-'Ilmiyyah edn., 1413 AH; *Mizaan al-I'tidaal*, 1/539; *Lisaan al-Mizaan*, 2/291; *Tareekh Hukama' al-Islam*, p. 52-772

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part of His Paradise. He was a leading scholar of this *ummah,* unique in his time; he carried the banner of Islam and was the one to whom the Muslims turned when faced with problems and calamities. He was the leader in knowledge who strove his utmost in support of the truth, in *jihad* and enjoining what is good and forbidding what is evil, in such a way that I have never seen or witnessed from any other *faqeeh*."[1]

Al-Bazzaar said:

"Allah granted him a unique blessing, as He supported him in his standing up to the followers of innovation and the followers of whims and desires. He enabled him to write books addressing such matters, refuting their arguments, showing the extent of their misquotation of the texts, exposing their flaws and fabrications, defeating them utterly, responding to their devilish specious arguments and highlighting their opposition to the *shari'ah* brought by Muhammad ﷺ. He did all this by means of what Allah had given him of deep insight on the basis of textual evidence and rational arguments, until the truth was made manifest and falsehood was exposed, to such an extent that if the proponents of these arguments had been alive and were sincere, they would have submitted to his arguments and would have embraced the true religion. It is an obligatory duty upon every one who studies these arguments and understands what they imply to praise Allah for enabling this shaykh to support the truth with clear

1) *Al-'Uqood ad-Durriyyah,* p. 23-24; *ash-Shahaadah az-Zakiyyah,* p. 42-43

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proof and evidence."[1]

Ibn Hajar[2] said:

"What is most amazing is that this man was one of the greatest opponents of the people of innovation – the *Raafidis*

(1) *al-A'laam al-'Aliyyah*, p. 32

(2) Ahmad ibn 'Ali ibn Muhammad al-Kinaani al-'Asqallaani, Shihaab ad-Deen Abu'l-Fadl ibn Hajar, one of the leading scholars and historians, the greatest scholar of *hadeeth* of his time. His origins lay in 'Asqallaan in Palestine; he was born in Cairo in 773 AH and died there in 852 AH. as-Sakhkhaawi said: His books became widely circulated during his lifetime; people in positions of power and authority would exchange them as gifts, and they were copied out by prominent scholars. He wrote very many books including: *Tahdheeb at-Tahdheeb*, *Lisaan al-Mizaan*, *ad-Durar al-Kaaminah*, and others. See his biography in *Tarjamat Shaykh al-Islam Ibn Hajar* by as-Sakhkhaawi; *ad-Daw' al-Laami'*, 2/36; *al-Badr al-Taali'*, 1/78; *al-A'laam*, 1/178

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and those who believed in incarnation[1] and pantheism[2].

(1) Those who believed in incarnation (*al-Hulooliyyah*): these were people who claimed that Allah incarnated Himself in the bodies of created beings. This is an ancient view in most of the previous religions. Among those who believed in it of this *ummah* are the extreme *Shi'ah* and some *Sufis*. Ibn Taymiyyah divided them into two categories:
Those who believe in specific incarnation; this is the view of the Nestorians among the Christians, who said that the divine was incarnated in the human; and the extreme *Raafidi*s who said that Allah was incarnated in 'Ali ibn Abi Taalib ﷺ and other Imams of *Ahl al-Bayt*; and the extreme *Sufis* who believe that He was incarnated in the *awliya'* ("saints") or some of those who they believe are "saints."
Those who believe in general incarnation. This is the belief that was mentioned by the leading scholars of *Sunnah* and *hadeeth* as being the view of the early *Jahamis* and it is the view of most of the devoted *Jahamis* who say that Allah Himself (in His Essence) is everywhere, and they quote as proof the ambiguous verses of the Qur'an, such as: "And He is Allah (to be worshipped Alone) in the heavens and on the earth" [al-An'aam 6:3] and "And He is with you" [al-Hadeed 57:4]. Refutations of these views and beliefs are numerous and well known, as stated by the leading scholars of *Sunnah* and *hadeeth*. Al-Baghdaadi stated that they are ten sects, most of which can be traced back to the extreme *Raafidi*s.
See: *al-Fataawa*, 2/171-172; *al-Milal wa'n-Nihal*, 1/369; *al-Farq bayna al-Firaq*, p. 254; *I'tiqaadaat Firaq al-Muslimee*n, p. 73; *al-Madkhil ila Diraasat al-Adyaan wa'l-Madhaahib*, 2/62; *al-Ghulw wa'l-Firaq al-Ghaaliyyah*, p. 126; *Mustalahaat as-Sufiyyah*, p. 82. We shall discuss the belief in incarnation and Ibn Taymiyyah's attitude towards it in a separate section.

(2) Pantheism (*wahdat al-wujood*). Ibn Taymiyyah divided those who believe in pantheism into two categories:
Specific pantheism. This was the view held by the Jacobites among the Christians, who hold the worst opinion. They are to be found in Sudan and Egypt. They said that divinity and humanity are mixed like yogurt in water. This is the view of those who agree with them among the extremists who claim to be Muslims.
General pantheism. This is the view of the heretics who claim that this creation itself is the very essence of the divine. These

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His books concerning such topics are many and well known, and his *fatwas* concerning them are innumerable."(1)

His shaykhs and students

The fact that Ibn Taymiyyah started seeking knowledge from an early age and he attended study circles and listened to the scholars led to him having a large number of shaykhs from whom he learned; the number his shaykhs was more than two hundred.

They include: his father 'Abd al-Haleem,(2) Abu'l-'Abbaas Ahmad ibn 'Abd ad-Daa'im,(3) Sharaf ad-Deen Ahmad

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people are worse in belief that the Jews and Christians in two ways: they say that the Lord became one with His slave whom He brought close to Him and chose him after they were not one, whereas these people say that the Lord has always been the slave and other creatures, and that He is nothing other than that. (The second is that) they limited that to those whom they venerate, such as Christ, whereas these people apply that even to dogs, pigs, dirt and garbage. If we think of the words of Allah ﷻ: "Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam" [al-Maa'idah 5:17], then how about those who say that Allah is the disbelievers, hypocrites, children, the insane, dirt, donkeys and everything else?!

See: *al-Fataawa*, 2/172-173; *al-Mawsoo'ah al-Muyassarah*, p. 45; *Mustalahaat as-Sufiyyah*, p. 9. We will discuss the belief in pantheism and Ibn Taymiyyah's attitude towards it in detail in a separate section.

(1) See: *ar-Radd al-Waafir*, p. 248; *ash-Shahaadah az-Zakiyyah*, p. 73

(2) 'Abd al-Haleem ibn 'Abd as-Salaam ibn Taymiyyah, Shihaab ad-Deen. Ibn Katheer said: The one who gave *fatwas* for different schools of thought and was able to determine which opinion was correct. He was a man of great dignity and many virtues. He died in 685 AH.

See: *al-Bidaayah wa'n-Nihaayah*, 13/303; *al-'Ibar*, 3/349; *Dhayl Tabaqaat al-Hanaabilah*, 2/310

(3) Ahmad ibn 'Abd ad-Daa'im ibn Ni'mah al-Mardasi, Zayn ad-

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ibn Kamaal ad-Deen al-Maqdisi,[1] Abu'l-Faraj 'Abd ar-Rahmaan ibn Sulaymaan al-Baghdaadi,[2] 'Afeef ad-Deen Abu Muhammad 'Abd ar-Raheem al-'Althi al-Baghdaadi,[3] and others.

With regard to his students, it is difficult to list and know all of them, because he began teaching at a young age and continued to give lessons for forty years that were attended by huge numbers of people. His study circles were also held in many places, not just in one location. This is as far as his academic activities are concerned. As for his preaching and exhortations to the common folk, it is impossible to list everyone who attended.

One of his most prominent students was Ibn al-Qayyim (may Allah have mercy on him). Ibn Hajar said:

"If Shaykh Taqiy ad-Deen (Ibn Taymiyyah) had

Deen Abu'l-'Abbaas. He was born in 575 AH and died in 668 AH. He was a historian and a scholar of *hadeeth* and literature.
See: *al-Bidaayah wa'n-Nihaayah*, 13/257; *al-'Ibar*, 5/288; *ad-Durar al-Kaaminah*, 1/144; *Shadharaat adh-Dhahab*, 5/325

(1) Ahmad ibn Kamaal ad-Deen Ahmad ibn Ni'mah ibn Ahmad al-Maqdisi, Sharaf ad-Deen Abu'l-'Abbaas, the khateeb of Damascus. He excelled in many disciplines and he used to boast: I am the one who granted permission to Ibn Taymiyyah to issue *fatwas*. He died in 622 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 13/341; *al-'Ibar*, 5/380

(2) 'Abd ar-Rahmaan ibn Sulaymaan ibn Sa'eed ibn al-Baghdaadi, Jamaal ad-Deen Abu'l-Faraj, the Imam, *faqeeh*, and brilliant scholar. He was born in 585 AH in Harraan, and died in 670 AH.
See: *al-'Ibar*, 3/321; *Shadharaat adh-Dhahab*, 5/332

(3) 'Abd ar-Raheem ibn Muhammad ibn Ahmad ibn Faaris al-'Althi al-Baghdaadi, 'Afeef ad-Deen Abu Muhammad. Adh-Dhahabi said: He had followers and companions who enjoined what is good and forbade what is evil. He taught *hadeeth* in both Baghdad and Damascus. He was born in 612 AH and died in 685 AH.
See: *Dhayl Tabaqaat al-Hanaabilah*, 2/315; *al-'Ibar*, 3/359; *Shadharaat adh-Dhahab*, 5/391

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no other achievement to his name but his famous student, Shaykh Shams ad-Deen ibn Qayyim al-Jawziyyah[4] -- the author of many widely-circulated books from which both those who agree with him and those who differ have benefitted -- that would have been sufficient evidence of his great status."[5]

Other students of his include Imam Abu Muhammad al-Qaasim al-Barzaali,[6] al-*Hafiz* Abu'l-Hajjaaj al-Mazzi, al-*Hafiz* Abu 'Abdillah Ahmad ibn 'Uthmaan adh-Dhahabi, Ibn

(4) Muhammad ibn Abi Bakr ibn Ayyoob ibn Sa'd az-Zar'i ad-Dimashqi, Abu 'Abdillah ibn Qayyim al-Jawziyyah, the *faqeeh*, scholar of usool, mufassir and grammarian. He was born in 691 AH. He was one of the brilliant scholars and was devoted to worship and taHajjud. He studied under Ibn Taymiyyah (may Allah have mercy on them) and wrote many useful books, including *as-Sawaa'iq al-Mursalah*, *I'laam al-Muwaqqi'een* and others. He died in Rajab 751 AH. A number of people wrote biographies of him, including 'Abd al-'Azeem Sharaf ad-Deen, Bakr Abu Zayd.
See: *Tabaqaat al-Hanaabilah*, 2/447; *ad-Durar al-Kaaminah*, 4/21; *Shadharaat adh-Dhahab*, 6/168; *al-A'laam*, 6/56

(5) *Ar-Radd al-Waafir*, p. 248; *ash-Shahaadah az-Zakiyyah*, p. 72

(6) al-Qaasim ibn Muhammad ibn Yoosuf al-Barzaali, 'Alam ad-Deen Abu Muhammad, the Imam, scholar, *hafiz* (scholar of *hadeeth*) and historian of Syria. He was born in 665 AH. Ibn Naasir ad-Deen ad-Dimashqi said: He was the author of *at-Tareekh al-Khateer* and *al-Mu'jam al-Kabeer*. He possessed great knowledge about the narrators of *hadeeth*. He died in 739 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/185; *Tabaqaat ash-Shaafa'iyyah* by Ibn Shahbah, 2/367; *ar-Radd al-Waafir*, p. 217-221

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Muflih al-Hanbali,[1] Ibn Qudaamah al-Maqdisi[2] and al-*Hafiz* Ibn Katheer.[3]

His Books

Producing an exhaustive list of all the writings of Ibn Taymiyyah is very difficult for one who wants to do that, because they were so many and varied, covering many different disciplines and fields of knowledge, and they were scattered throughout different countries and regions; he did not keep any copies of them with himself.

This difficulty was not experienced only by later scholars; in fact even his own students and contemporaries were

(1) Muhammad ibn Muflih ibn Mufrij al-Maqdisi as-Saalihi al-Hanbali, Shams ad-Deen Abu 'Abdillah. He was born in 703 AH and was a brilliant *hadeeth* scholar and historian. Ibn al-Qayyim said: There is no one under the canopy of heaven who has more knowledge of the *madhhab* of Imam Ahmad than Ibn Muflih. He died in 763 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/294; *ad-Durar al-Kaaminah*, 4/261; *Shadharaat adh-Dhahab*, 6/188

(2) Ahmad ibn al-*Hasan* ibn 'Abdillah ibn Muhammad ibn Ahmad ibn Qudaamah al-Maqdisi al-Hanbali, Sharaf ad-Deen Abu'l-'Abbaas. He was born in 693 AH. He was the shaykh of the Hanbalis; he accompanied Ibn Taymiyyah and studied a number of books in different disciplines under him. He died in 771 AH.
See: *ar-Radd al-Waafir*, p. 138; *ad-Durar al-Kaaminah*, 1/170; *Shadharaat adh-Dhahab*, 6/219

(3) Isma'eel ibn Abi Hafs 'Umar ibn Katheer ibn Daw' al-Qurashi al-Basri ad-Dimashqi, 'Imaad ad-Deen Abu'l-Fida', the Imam, great scholar of *hadeeth* and prominent historian, the most eminent commentator on the Qur'an. He was born in 701 AH, and wrote a number of books, including *Tafseer al*-Qur'an, *al-Bidaayah wa'n-Nihaayah* and others. He died in 774 AH.
See: *ad-Durar al-Kaaminah*, 1/373; *Shadharaat adh-Dhahab*, 6/231; *Tabaqaat ash-Shaafa'iyyah* by Ibn Shahbah, 3/113

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agreed that it was not possible to find and list all of them.[1]

Some of those who stated that were:

Ibn 'Abd al-Haadi,[2] who said concerning the books of Ibn Taymiyyah:

> "Ibn Taymiyyah (may Allah have mercy on him) wrote books, *fatwas*, answers (to questions), essays and other useful material, and it is difficult to know about it all. I do not know anyone among the earlier or later generations who wrote as much as he did or even came close."

He wrote most of his books from memory, and he authored many of them in prison, where he did not have what he needed of books.

Here I will list some of his books for those who want to know about them. That includes:

What he wrote of commentary (*tafseer*) of the Holy Qur'an, and what he compiled of the opinions of earlier commentators who mentioned *isnaads* in their books. That

(1) See: *al-'Uqood al-Durriyyah*, in which are mentioned some of the reasons why it is not possible to list everything that he wrote (pp. 64-65)

(2) Muhammad ibn Ahmad ibn 'Abd al-Haadi al-Hanbali, Shams ad-Deen Abu 'Abdillah, the *faqeeh* and eminent *hadeeth* scholar. He was born in Rajab 704 or 705 or 706 AH. He stayed close to Ibn Taymiyyah for a while, and he also stayed close to al-Mazzi and became even more knowledgeable about the narrators of *hadeeth*. Adh-Dhahabi said of him: "I never met him but I learned something from him." He was a leading scholar in fields such as *tafseer*, recitations of the Qur'an, *hadeeth*, usool, *fiqh* and Arabic language, and wrote many useful books. He died in Jumaada al-Oola 744 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/210; *Dhayl Tabaqaat al-Hanaabilah*, 2/437; *Tadhkirah al-Huffaaz*, p. 1508; *Shadharaat adh-Dhahab*, 6/641; *ar-Radd al-Waafir*, p. 63-65

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was composed of more than thirty volumes. He used to say: "I may look at one hundred commentaries on a single verse, then I ask Allah for understanding."(3)

Ibn al-Qayyim said – in his introduction to his book *Asma' Mu'allafaat Shaykh al-Islam*:

> "A number of those who love the *Sunnah* and knowledge asked me to make a list of what Shaykh Ibn Taymiyyah (may Allah have mercy on him) wrote. I told them that I was not able to list everything or count it all, for reasons that I explained to some of them and that I will mention later on, if Allah wills. But most of them said: 'You must tell us what you know, and what cannot be attained in full should not be abandoned altogether.' So I had to respond to their request and here I am writing down what Allah enabled me to find out. If the reader knows about anything other than what we have written, let him add it to the list. And Allah is the One Whose help we seek."(4)

Al-Bazzaar said:

> "As for his writings and books, they are more than I am able to list or remember by name. Indeed hardly anyone could do this, because they are so many, great and small, and they are scattered throughout various countries. There is hardly any city I visited but I saw some of his books there."(5)

Adh-Dhahabi said that the number of his works may be

(3) *Al-'Uqood ad-Durriyyah*, p. 26. See also *al-'Uqood ad-Durriyyah*, p. 64
(4) *Asma' Mu'allafaat Shaykh al-Islam*, p. 8
(5) *al-A'laam al-'Aliyyah*, p. 25. see also the comments by Ibn Rajab in *Dhayl Tabaqaat al-Hanaabilah*, 2/303-304; as-Safadi in *al-Waafi al-Wafiyyaat*, 7/23

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as much as one thousand, or even more than that.[1]

His student Ibn al-Qayyim, devoted an entire essay to listing his works, and Ibn 'Abd al-Haadi mentioned a number of them. Many scholars and seekers of knowledge have tried to list all his works, yet despite that some of his essays and books are still appearing and being published nowadays for the first time.

The most comprehensive effort to list all of Ibn Taymiyyah's writings that I have come across is that which was prepared by the commentators on *as-Saarim al-Maslool*, in which they mention more than seven hundred books and essays from all sources and references that were available to them.[2]

Ibn Taymiyyah's books have had a great impact -- from his own time and until the present day -- on exposing misguidance and innovation, and guiding people to the clear truth that was brought by the Messenger ﷺ. His books are still a major reference point for many scholars in refuting the innovations of various groups and sects.

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(1) See: *ar-Radd al-Waafir*, p. 72; *ash-Shahaadah az-Zakiyyah*, p. 43

(2) See: *as-Saarim al-Maslool 'ala Shaatim ar-Rasool*, 1/70-152, annotated by Muhammad ibn 'Abdillah al-Halwaani and Muhammad Kabeer Ahmad Chaudhry. I have mentioned only some of those who tried to compile a list of his works.
Others who mentioned the writings of Ibn Taymiyyah include: Ibn al-Qayyim in *Asma' Mu'allafaat Shaykh al-Islam*; Ibn 'Abd al-Haadi in *al-'Uqood ad-Durriyyah*, p. 26-27; al-Bazzaar in *al-A'laam al-'Aliyyah*, p. 25-28; Ibn Rajab in *Dhayl Tabaqaat al-Hanaabilah*, 2/403-405; as-Safadi in *al-Waafi bi'l-Wafiyyaat*, 7/23-30; al-Kutubi in *Fawaat al-Wafiyyaat*, 1/75-80
Among contemporary scholars, as stated above, the ones who have the most comprehensive list of Ibn Taymiyyah's works that I have come across are the commentators on the book *as-Saarim al-Maslool*, 1/70-152

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His books dispelled many of the doubts and specious arguments of *ahl al-kalaam*. The one who studies these books will find clear truth that is in harmony with reason and common sense and what the *shar'i* texts say, with no contradictions between them. That is clearly highlighted by what al-Bazzaar said when he explained the impact that the writings of Ibn Taymiyyah have on those who study them. He said:

> "More than one of the noble scholars who had an interest in studying the views of *ahl al-kalaam* in order to see what they got right and to sort the wheat from the chaff have told me that each of them was very confused because of the contradictory views and arguments of *ahl al-kalaam*, and that they felt uncomfortable with these views and could never be certain of their soundness, and in fact they thought that all of them led to confusion and misguidance, and most of them were based on convoluted arguments. Each of these scholars feared that he may fall into doubt and denial of the divine attributes because of these arguments, until Allah ﷻ blessed him by making available to him the books of this leading scholar – Ahmad ibn Taymiyyah Shaykh al-Islam – and what he presented of views and arguments that were based on sound texts and sound reasoning with regard to the issues raised by *ahl al-kalaam*. No sooner had he read Ibn Taymiyyah's views and understood them, and found that they were in harmony with sound reasoning, but whatever confusion that had been caused by the opinions of *ahl al-kalaam* were dispelled, along with whatever he feared of doubt, and the problem was solved."

If anyone wants to test what I have said, let him look – with an open mind that is free of envy and deviation – at Ibn Taymiyyah's brief essays concerning such matters, such

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as *Sharh al-Asfahaaniyyah* and the like, and if he wishes he may read his longer books too, such as *Talkhees al-Talbees min Ta'sees at-Taqdees, al-Muwaafaqah bayna al-'Aql wa'n-Naql,* and *Minhaaj al-Istiqaamah wa'l-I'tidaal.* And by Allah he will see the truth; he will find the clearest proof and the strongest argument, whereupon he will be able to measure things by the most correct standards."(1)

The one who studies Ibn Taymiyyah's books and essays will notice that most of them are about the fundamentals of Islam (*usool*) and beliefs, and refuting the arguments of the innovators. Ibn Taymiyyah mentioned the reason for that in his answer to his student when he asked him about that. Al-Bazzaar said:

> "He (may Allah have mercy on him) wrote many books about the fundamentals, in addition to other fields of knowledge. I asked him about the reason for that and I requested him to write a book on *fiqh,* in which he could compile all the views that he thought were more sound, so that it might serve as a reference point for issuing *fatwas.* But he told me that the minor issues (of *fiqh*) were a relatively simple matter and if the Muslim follows any scholar who is qualified to be followed with regard to these matters, it is permissible for him to act upon his opinion unless he is certain that he is wrong. But when it comes to the fundamental issues, I have seen those who follow innovation, misguidance, and whims and desires – such as the Muslims philosophers,(2) the *Baatinis,*

(1) *Al-A'laam al-'Aliyyah,* p. 33

(2) The Muslim philosophers are those who were influenced by the views of the Greek philosophers; we have discussed above what is meant by philosophy. Among the most famous of those philosophers who claimed to be Muslims were: Ibn Seena, al-

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the heretics,(1) those who believe in pantheism,(2) the

Faraabi, al-Ghazaali, Ibn Rushd and Ibn 'Arabi. They strove hard to reconcile between the Islamic texts and the philosophical views of Aristotle and his followers, which caused them to misinterpret the texts and give them meanings other than what they appeared to mean.
See: *al-Milal wa'n-Nihal*, 2/58; *Ighaathat al-Lahfaan*, 2/256; *I'tiqaadaat Firaq al-Muslimeen wa'l-Mushrikeen*, p. 145; *Baghyat al-Murtaad*, p. 218 ff.

(1) The heretics: the word translated here as heresy (*ilhaad*) comes from the root *lahd* which refers to drifting away. Heresy may be with regard to the names of Allah, and be of different types; it may also have to do with understanding the signs of Allah in His universe and laws, which may also be of different types. This word may be applied to those who deny the existence of Allah or who deny the resurrection.
See: *al-Qaamoos*, p. 404, *lahd*; *al-Qawl al-Mufeed fi Kitaab at-Tawheed* by Ibn 'Uthaymeen, 3/76-81, ed. by Dr. Sulaymaan ibn 'Abdillah Abu'l-Khayl and Dr. Khalid ibn 'Ali al-Mushayqih, publ. by Dar al-'Aasimah, Riyadh, 1st edn., 1415 AH

(2) Those who believe in pantheism (*wahdat al-wujood*), i.e., the view that the essence of creation is the same as the essence of Allah ﷻ. See: *Baghyat al-Murtaad*, p. 395ff; they will be discussed further in a separate section.

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Dahris,[1] the *Qadaris*,[2] the *Nusayris*,[3] the *Jahamis*,[4]

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(1) The *Dahris* are those who deny the Lordship of Allah; they deny that there are divine commands and prohibitions and divine messages, and say that this is contrary to reason. They said that the universe is eternal (and had no beginning), and they attribute what befalls them of calamities to time (*ad-dahr*). Ibn al-Qayyim stated that there are two groups.
See: *Ighaathat al-Lahfaan*, 2/255; *al-Burhaan fi Ma'rifat 'Aqaa'idi Ahl al-Adyaan*, p. 88; *al-Maqaalaat wa'l-Firaq*, p. 194; *Baghyat al-Murtaad*, p. 430; *al-Fasl fi'l-Milal wa'l-Ahwa' wa'n-Nihal*, 1/47

(2) The *Qadaris* are those who deny the divine decree (*al-qadar*). This name is usually given to the *Mu'tazilah* because they denied the divine decree. However the earlier *Qadaris*, who denied the prior knowledge of Allah, appeared before the *Mu'tazilah*. This sect appeared at the end of the period of the *Sahabah* (may Allah be pleased with them), and the *Sahabah*, such as Ibn 'Umar and others, disavowed them. It was said that the first one to introduce this idea was Sawsan an-Nasraani (the Christian). There are also *hadeeth*s which call them the Magians of this *ummah*. That is because their beliefs are similar to those of the Magians, as they say that there are two principles, light and darkness, and they claimed that good is the action of the light and evil is the action of the darkness. The *Qadaris* attribute good to Allah and evil to man and the Shaytaan. The name "*Qadari*" is a derogatory name, hence the *Mu'tazilah* do not accept it; rather they apply this name to *Ahl as-Sunnah* wa'l-Jamaa'ah.
See: *al-Milal wa'n-Nihal*, 1/43; *al-Farq bayna al-Firaq*, p. 114; *at-Tanbeeh wa'r-Radd*, p. 176; *Sharh al-'Aqeedah at-Tahhaawiyyah*, 1/356

(3) The *Nusayris* are an extreme *Baatini* group. The most correct opinion is that they are named after Ibn Nusayr, the freed slave of al-*Hasan* al-'Askari or one of his companions. His full name was Muhammad ibn Nusayr al-Basri an-Numayri (d. 260 or 270 AH). They regard 'Ali ﷺ as divine and regard forbidden things as permissible. They are to be found nowadays in northern Syria and Lebanon, and in the region of Antakya and Iskandarun in Turkey. They call themselves '*Alawis* (*Alawite* or *Alevi*).
See: *Maqaalaat al-Islamiyyeen*, 1/83; *al-Milal wa'n-Nihal* by ash-Shahrastaani, 1/188; *Diraasah 'an al-Firaq fi Tareekh al-Muslimeen*, Dr. Ahmad Jilli, p. 311-324

(4) The *Jahamis* are the followers of al-Jaham ibn Safwaan; they are

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those who believe in incarnation, the *Mu'attilah*,[1] the

extreme *Jabris* (fatalists) who say that man is compelled and has no free will. They also denied the divine names and attributes, so they come under the heading of *mu'attilah* (see below), and they said that Paradise and Hell will cease to exist. The name *Jahami* is sometimes used as a general term to denote anyone who denies the divine attributes, and it is sometimes used specifically to refer to the followers of al-Jaham. Many scholars regarded the *Jahamis* as not being among the Muslim groups, such as Ibn al-Mubaarak and others.

See: *Sharh al-'Aqeedah at-Tahhaawiyyah*, 2/794; *Maqaalaat al-Islamiyyeen*, p. 279; *al-Farq bayna al-Firaq*, p. 199; *al-Milal wa'n-Nihal*, 1/86; *al-Burhaan fi Ma'rifat 'Aqaa'id Ahl al-Adyaan*, p. 34; *Tareekh al-Jahamiyyah wa'l-Mu'tazilah*, p. 53; *Dar' Ta'aarud al-'Aql wa'n-Naql*, 1/8

(1) The *Mu'attilah* are those who deny that which must be ascribed to Allah of names and attributes, or they denied some of them. This denial is of two types: total denial, such as that of the *Jahamis* who denied the divine names and attributes, and partial denial, such as that of the *Ash'aris* who denied some of the divine attributes but not others.

See: *Sharh Lam'at al-I'tiqaad*, 113; *Talkhees al-Hamawiyyah*, 10

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Mujassimah,[1] the *Mushabbihah*,[2] the *Raawandis*,[3] the

(1) The *Mujassimah* are those who ascribed to Allah the word al-*jism* (body); some of them described this "body" in great detail, describing its height, width and so on. The word *jism* (body) is a general term which is neither denied nor confirmed in the Qur'an and *Sunnah*. Hence it is not appropriate to use this term when referring to Allah ﷻ, whether that is in the context of denying or affirming. Among the most well-known of the *Mujassimah* are the Karaamiyyah and some *Shi'ah* groups.
See: *Maqaalaat al-Islamiyyeen*, p. 217; *Bayaan at-Talbees*, 1/407; *Sharh al-'Aqeedah at-Tahhaawiyyah*, p. 121; *al-Farq bayna al-Firaq*, p. 16

(2) The *mushabbihah* are of two types: one type likens the essence of Allah ﷻ to that of others, and they fall into various categories; the other type likens the attributes of Allah ﷻ to the attributes of created beings, and they also fall into various categories. Some of them liken the words of Allah to the words of His creation; some of them liken the attributes of Allah to the attributes of His creation. The first ones to go to extremes in likening Allah (to His creation) was one of the *Raafidi* groups that was called *as-Saba'iyyah*. Among the leaders of these groups are Hishaam ibn Saalim al-Jawaaleeqi and Dawood al-Hawaari. Those who believe in incarnation and pantheism are among those who go to extremes in likening Allah to His creation.
The word *mushabbihah* may be used by the followers of whims and desires and the followers of innovations to describe anyone who affirms what they denied of the attributes and names of Allah.
See: *al-Farq bayna al-Firaq*, p. 225-230; *al-Tabseer fi'd-Deen*, p. 119-221; *I'tiqaadaat Firaq al-Muslimeen wa'l-Mushrikeen*, p. 97-1000; *Minhaaj as-Sunnah*, 2/598; *al-Milal wa'n-Nihal*, 1/118-131; *al-Fataawa*, 3/186, 4/138, 6/35-36; 12/264-265

(3) The *Raawandis* are the followers of Ibn ar-Raawandi Ahmad ibn Yahya, Abu'l-Husayn, a philosopher who openly professed heresy. He wrote a book criticising the Mu'talizah, entitled *Fadeehat al-Mu'tazilah*. He died in 245 AH. This sect claims that the Prophet ﷺ appointed al-'Abbaas ibn 'Abd al-Muttalib to be the leader after him.
See: *Maqaalaat al-Islamiyyeen*, 1/96, 240; *al-Farq bayna al-Firaq*, p. 40; *Lisaan al-Mizaan*, 1/323; *Wafiyaat al-A'yaan*, 1/94; *Siyar al-A'laam*, 14/59

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Kilaabis,[1] the *Sulaymis*,[2] and other innovators – all their views are based on misguidance. It became clear to me that many of them only wanted to do away with the *shari'ah* that was brought by Muhammad ﷺ and that supersedes all other religions, and the efforts of most of them were aimed at causing people to become confused and to doubt the fundamentals of their religion. It is for this reason that you hardly hear of anyone who turns away from the Qur'an and *Sunnah* and is attracted to their views and arguments but he ends up becoming a heretic or uncertain about matters of religion and belief.

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(1) The *Kilaabis* are the followers of 'Abdullah ibn Sa'eed ibn Kilaab. One of their views is that the names and attributes of Allah are not Allah Himself and are not something else either; rather they exist in Allah, and there cannot be any other attributes in these attributes; the attributes do not vary; and the attribute of knowledge is not the same as the attribute of power, and so on; faith does not vary, in the sense that is remains constant and does not increase or decrease; the Qur'an is something connected to the divine essence but not to the divine will and decree, and it is connected to the essence of Allah.
See: *Maqaalaat al-Islamiyyeen*, 1/249 - 2/225-227, 253; *Nihaayat al-Iqdaam*, p. 181; *Usool ad-Deen*, p. 50

(2) The *Sulaymis*: it may be that what is meant is the Sulaymaanis, one of the *Zaydi* sects, the followers of Sulaymaan ibn Jareer. They will be discussed further under the heading of the *Zaydis*.
Or it may be that what is meant by the *Sulaymis* is the Saalimis, the followers of Abu 'Abdillah Muhammad ibn Saalim (d. 297 AH) and his son Ibn al-*Hasan* Ahmad ibn Saalim (d. 350). Muhammad ibn Saalim was a student of Sahl ibn 'Abdillah at-Tastari and Abu Taalib al-Makki. In their *madhhab*, the Saalimis combined the views of *Ahl as-Sunnah* and those of the *Mu'tazilah* with an inclination towards *tashbeeh* (likening Allah to His creation) and *Sufi* notions of pantheism.
See: *Shadharaat adh-Dhahab*, 3/56; *Daa'irat al-Ma'aarif al-Islamiyyah*: *as-Saalimiyyah*; *al-Farq bayna al-Firaq*, p. 157; *Minhaaj as-Sunnah*, 1/157, footnote

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When I realised that this is how it is, it became clear to me that it is the duty of everyone who is able to ward off their specious arguments and false notions and to refute their ideas and misguidance, to do his utmost to expose their evil and highlight their flawed arguments, in defence of Islam and the *saheeh Sunnah*.

By Allah, I have never seen anyone of those who wrote books on this topic (philosophy) and claimed to be well versed in this field but what he wrote contributed to the undermining of the basic principles of Islam. The reason for that is his turning away from the clear proofs and from the message brought by the noble Messengers from the Lord of the Worlds, and his following the ways of the philosophers in their principles that they call rational and wise ideas, when in fact they are no more than ignorance and misguidance. The fact that he adhered to these principles and turned away completely from everything else had a great impact on him, to such an extent that it overwhelmed his sound reasoning and he became so confused that he was no longer able to distinguish between truth and falsehood.

But we should realise that Allah is too kind towards His slaves to deprive them of reason by means of which they may find out about the truth and believe in it, and to find out about falsehood and reject it. But the lack of divine help and being overwhelmed by whims and desires caused some people to fall into misguidance. Allah, may He be exalted, has created reasoning that is free of contamination as a standard by which the individual may weigh up all ideas he comes across and thus distinguish between what

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comes under the heading of truth and what comes under the heading of falsehood. Allah only sent the Messengers to those with rational thinking, and accountability is only for those who have reason. How could it be said that reason is contrary to some of that which the noble Messengers brought from Allah ﷻ? This is definitely wrong, as anyone with sound reasoning will testify, but, **"He for whom Allah has not appointed light, for him there is no light"** *[an-Noor 24:40].*

Ibn Taymiyyah (may Allah sanctify his soul) said:

'For this and similar reasons, it became imperative for me to focus most of my efforts on the fundamental issues and it dictated that I should quote their views and arguments and refute them on the basis of *shar'i* texts and rational thinking.'

I – al-Bazzaar – say: By the help of Allah he was able, through the books he wrote, to explain what is true and what is false to everyone who has the ability to understand, and Allah helped him to refute their innovations, false notions, tricks, and whims and desires on the basis of evidence from the texts in a rational manner. He responded to each of their specious arguments in many clear ways that anyone with sound reasoning may understand and anyone who is mature may testify to its soundness."[1]

(1) *Al-A'laam al-'Aliyyah*, p. 33

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Some of the trials and tribulations faced by Ibn Taymiyyah

Ibn Taymiyyah's life was full of trials and tests; there was no period of his life that was free of that. No sooner was he relieved of one trial but he was tested with another; no sooner did he come out of prison but he was sent back again. He spent most of his life in prison and he died in prison.

One of the main reasons for the trials with which he was tested was the path he followed throughout his life, following the *Sunnah*, adhering to it, promoting it and fighting and denouncing all that was contrary to it of customs, innovations and evils. This made many of the shaykhs who had different inclinations and ideas, and who were influenced by the innovations of the *ahl al-kalaam* and philosophers join forces against him, out of envy and in revenge for what they saw of his high status and how his ideas were well accepted and became popular, unlike their own, and because of what they claimed about his criticising their Imams and leaders, and other accusations of which he was innocent. All the accusations made against him and all the trials with which he was tested followed the same pattern: he was speaking the truth and was in the right, and his opponents were lying and were in the wrong. Hence there was no trial with which Ibn Taymiyyah was tested but he emerged victorious and because of it he became more popular and more beloved, and the truth and the *Sunnah* became clearer to the people than before. Hence we often find him pointing out that in the trials he went through there was a great deal of goodness.

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The trials with which he was tested were many; I shall mention some of the most significant below.

His trial because of the Hamawi *fatwa*, in which he explained the beliefs of *Ahl as-Sunnah wa'l-Jamaa'ah* concerning the divine attributes. His opponents claimed that in this *fatwa* he mentioned ideas that would lead to the corruption of the beliefs of the common folk. As a result of that, there were debates between him and his opponents, in which they ended up admitting that Ibn Taymiyyah was right.

His trial as a result of what he wrote in *al-Waasitiyyah*. Ibn Taymiyyah was accused of holding corrupt beliefs, and seminars and debates were held to question him about his beliefs. These debates ended up proving his innocence and he was restored to his post.

His trial in Egypt: As his opponents could not harm him through these trials, they reported him to the sultan of Egypt as an innovator. He was summoned to Egypt and was questioned in a hearing in which the judge himself was his opponent, namely the Qadi Ibn Makhloof al-Maaliki.(1) Ibn Taymiyyah objected to the fact that the judge was his opponent; this angered the judge and he put Ibn Taymiyyah in prison, where he remained for eighteen months, then he was released and the people rejoiced, and he then focused on teaching and issuing *fatwas*.

His trial with the Sufis: When Ibn Taymiyyah came out of prison, he remained in Egypt to teach and issue *fatwas*.

(1) 'Ali ibn Makhloof ibn Naahid ibn Muslim ibn Mun'im ibn Khalaf an-Nuwayri al-Maaliki. He was born in 634 AH and died in Jumaada al-Aakhirah 718 AH.
See: *al-Bidaayah wa'n-Nihaayah*, 14/90; *al-Durar al-Kaaminah*, 3/202

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He began denouncing the *Sufis* and their innovation and myths, and he explained what was wrong with their beliefs. This provoked the *Sufi* leaders, who incited their followers against him, and they made a complaint about him to the sultan. A hearing was held in which many accusations were made against Ibn Taymiyyah but none of them were ever proven. Then an order came from the sultan giving him the choice between travelling to Damascus or Alexandria, or going to prison, and Ibn Taymiyyah chose prison. A group of people came to visit him and ask him to accept the option of going to Damascus, so he accepted out of kindness towards them. Partway through his journey, he was returned to Egypt because the authorities insisted that he should be put in prison. As the judges were hesitant and unable to rule that he should be put in prison, Ibn Taymiyyah said: "I shall go to prison willingly and do that which could serve some interest." He remained in prison until he was transferred to Alexandria as a kind of banishment, when his opponents saw the great impact that he was having on the people whilst he was in prison, and their frequent visits to him. He remained in Alexandria for approximately eight months, then he went back to Cairo after the sultan an-Naasir was restored to power.(1)

His trial because of his *fatwas* about divorce in which, concerning the issue of the threefold divorce (*talaaq*), he regarded this type of divorce as revocable. Ibn Taymiyyah was told not to issue *fatwas* to this effect, but he paid no attention to that, because he thought that he could not conceal knowledge. A court hearing was held in which he

(1) See details on his trial with the *Sufis* and his debate with them in this book.

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was rebuked for his *fatwa* and was sentenced to prison. Then he came out of prison after more than five months.

His trial because of his *fatwas* about travelling to visit graves. This was one of the greatest trials that Ibn Taymiyyah and his followers went through; lies were told about him and his words were distorted, and some of his students and followers were persecuted. He was imprisoned because of it and the books that he had in prison were taken out of his room, which was one of the worst calamities that befell him. And he remained in prison until he died (may Allah have mercy on him).(1)

His death

Ibn Taymiyyah died (may Allah have mercy on him) on the night of Monday 20 Dhu'l-Qa'dah 728 AH, when he was imprisoned in the citadel of Damascus.

The day of his death was a significant day. No sooner had the people heard of his death but no one in Damascus who was able to attend his funeral prayer, and wanted to do so, made time for it and came. The markets of Damascus were closed and no business was done at that time. Because of the calamity of his death, people were distracted from their day-to-day affairs and business. Rulers, prominent figures, scholars, *faqeehs*, Turks, soldiers, men, women and children, from the elite and the common folk alike, came out and no

(1) See: *al-'Uqood ad-Durriyyah*, p. 195-290; 326-361; *al-Bidaayah wa'n-Nihaayah*, 14/37-46, 97-98; *Dhayl Tabaqaat al-Hanaabilah*, 2/397-400. See also *Mawqif Ibn Taymiyyah min al-Ashaa'irah*, 1/174-197, for details on those trials and tribulations and his positive role during the trials

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one stayed behind, as far as I know, except three people[1] who were known for their opposition towards him. They hid themselves away from the people in fear for their lives, because they thought that if they went out the people might attack them and kill them.[2]

Ibn Hajar said:

"If there were no evidence to prove the pre-eminence of this man – i.e., Ibn Taymiyyah – except what was pointed out by the famous scholar 'Alam ad-Deen al-Bazzaari in his *Tareekh*, that there was never any one in Islam whose funeral was attended by as many as attended the funeral of Shaykh Taqiy ad-Deen (Ibn Taymiyyah) – and he referred to the funeral of Imam Ahmad[3] that was very well attended, to which hundreds of thousands of people came – that would be sufficient proof. If Damascus had a population similar to that of Baghdad or many times greater, no one would have stayed away from his funeral.

Moreover everyone in Baghdad, except a few, believed in the pre-eminence of Imam Ahmad. The governor of Baghdad and the caliph at that time loved him and respected him. This is unlike the case of Ibn Taymiyyah; the governor of the city where he

(1) They were: Ibn Jumlah, as-Sadr, and al-Qahfaazi. See: *al-Bidaayah wa'n-Nihaayah*, 14/140

(2) See: *al-A'laam al-'Aliyyah*, p. 72-73

(3) Imam Ahmad ibn Muhammad ibn Hanbal, Abu 'Abdillah ash-Shaybaani, one of the four Imams, after whom the Hanbali *madhhab* is named. Adh-Dhahabi said: He was the true Imam and shaykh of Islam. He was born in 164 AH and died in 241 AH. See: *as-Siyar*, 11/177-358; *Tareekh Baghdad*, 4/412; *Tabaqaat al-Hanaabilah*, 1/4; *al-Bidaayah wa'n-Nihaayah*, 10/325

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died was away and most of the *fuqaha'* in the city had ganged up on him. As a result he died as a prisoner in the citadel. Yet despite that, none of them stayed away from his funeral or failed to pray for mercy for him or feel sorrow for him, except three people, who stayed away out of fear for their lives from the common folk.

This huge crowd had no other motive but belief in his eminence and righteousness, and they did not gather on the instructions of a ruler or the like. It is narrated in a *saheeh* report that the Prophet ﷺ said: 'You are the witnesses of Allah on earth.'"[1] [2] [3]

(1) Narrated in *as-Saheehayn* from Anas ibn Maalik ﷺ. He said: "A funeral passed by and they spoke well of him (the deceased). The Prophet ﷺ said: 'It is certain.' Then another passed by, and they spoke ill of him (the deceased), and the Prophet ﷺ said: '*It is certain.*' 'Umar ibn al-Khattaab ﷺ said: 'What is certain?' He said ﷺ: '*For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, Hell has become certain for him. You are the witnesses of Allah on earth.*'" Narrated by al-Bukhaari, *Kitaab al-Janaa'iz, Baab thana' an-naas 'ala al-mayyit*, 1/460, *hadeeth* 1301; Muslim, *Kitaab al-Janaa'iz, Baab fiman yuthna 'alayhi khayr aw sharr min al-mawta*, 2/255, *hadeeth* 949

(2) *Ar-Radd al-Waafir*, p. 246-247; *ash-Shahaadah az-Zakiyyah*, p. 72

(3) References on the biography of Ibn Taymiyyah:
al-'Uqood ad-Durriyah fi Manaaqib Shaykh al-Islam Ahmad ibn Taymiyyah
ad-Durar al-Bahiyyah fi Tarjamat Shaykh al-Islam Ibn Taymiyyah
al-A'laam al-'Aliyyah fi Manaaqib Shaykh al-Islam Ibn Taymiyyah
ar-Radd al-Waafir 'ala man za'ama bi anna man samma Ibn Taymiyyah Shaykh al-Islam kaafir
al-Kawaakib al-Durriyyah fi Manaaqib al-Mujtahid Ibn Taymiyyah
ash-Shahaadah az-Zakiyyah fi Thana' al-A'immah 'ala Ibn Taymiyyah
al-Bidaayah wa'n-Nihaayah, 13/242, 14/143
Dhayl Tabaqaat al-Hanaabilah, 2/387

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Bughyat al-Murtaad

1. Are there any guidelines on dream interpretation?

With regard to dreams and the interpretation thereof, we cannot lay down any guidelines on that; the correct interpretation of the dream may not be connected to the dream except in a very subtle way that only the most skilled interpreter can see.

Tadhkirat al-Huffaaz, 4/1496
Al-Waafi bi'l-Wafiyyaat, 7/15
Fawaat al-Wafiyyaat, 1/74
Ad-Durar al-Kaaminah, 1/154
Shadharaat adh-Dhahab, 6/80
Contemporary sources:
Shaykh al-Islam Ibn Taymiyyah: Seeratuhu wa Akhbaaruhu 'inda al-Mu'arrikheen
Ibn Taymiyyah Batl al-Islaah ad-Deeni
Ibn Taymiyyah: Hayaatuhu wa 'Asruhu wa Araa'uhu wa Fiqhuhu
Mawqif Ibn Taymiyyah min al-Ashaa'irah
Awraaq Majmoo'ah min Hayaat Shaykh al-Islam Ibn Taymiyyah
Shaykh al-Islam Ibn Taymiyyah wa Juhooduhu fi'l-Hadeeth wa 'Uloomihi
And many others.
For more information on sources on the biography of Ibn Taymiyyah, please see the last two references mentioned, in which there is a long list of books and studies on Shaykh al-Islam Ibn Taymiyyah.

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Selections from an-Nubuwwaat

2. Some say that the definition of a karaamah as that which is not intended as a challenge to the disbelievers is not a good definition. But Khalid ibn al-Waleed ﷺ challenged the disbelievers by drinking the poison, and the servant of the sorcerer challenged the king and his people.

(p. 18-19)

There are some people who make a minor distinction between the *mu'jizaat* (miracles) of the Prophets and the *karaamaat* (miracles, extraordinary feats) of the *awliya'* (close friends of Allah), such as when they say: The *karaamah* is concealed by the one at whose hands it occurs, or the *karaamah* is not intended as a challenge (to the disbelievers). Some of the *karaamaat* were demonstrated openly, such as

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when al-'Ala' ibn al-Hadrami[1] openly walked on the water.[2]

'Umar publicly performed that miracle when he addressed

(1) Al-'Ala' ibn al-Hadrami: al-'Ala' ibn 'Abdullah al-Hadrami, a Sahaabi who was one of the commanders of the early Islamic conquests.
His origins lay in Hadramawt; his father came to live in Makkah, where al-'Ala' was born and grew up. The Messenger of Allah ﷺ appointed him as governor of Bahrain in 8 AH, and gave him the task of collecting *Zakaah*; he gave him a document which explained the rates of *Zakaah* on camels, cattle, sheep, crops and other kinds of wealth, and instructed him to take *Zakaah* from the rich and give it to the poor.
After the death of the Prophet ﷺ, Abu Bakr confirmed his post, and 'Umar did likewise. Then 'Umar sent him to Basra, but he died on the way, in a village in the land of Tameem called Liyaas. And it was said that he died in Bahrain.
See: *Siyar A'laam an-Nubala'*, 1/262; *al-A'laam* by az-Zarkali, 4/245

(2) It was narrated that Abu Hurayrah said: "When the Prophet ﷺ sent al-'Ala' ibn al-Hadrami to Bahrain, I followed him and I saw in him three qualities of which I do not know which was most amazing. We came to the sea shore and he said: 'Say *Bismillah* (in the name of Allah) and plunge into the sea.'
So we said *Bismillah* and plunged into the sea, and we crossed over, and the water did not touch anything more than the lower part of the camels' feet. On our way back with him, we came to a wilderness area and we did not have any water. We complained to him, and he prayed two *rak'ahs* then offered supplication (*du'a*). Then suddenly we saw a cloud like a shield, then it began to rain, and we drank and watered our mounts. When he died, we buried him in the sand, then we had not gone far before we thought that wild animals might eat him, so we went back but we could not find him."
Al-Haythami said in *Majma' az-Zawaa'id*, 9/376: It was narrated by at-Tabaraani in the three *Mu'jams*. Its *isnaad* includes Ibraheem ibn Ma'mar al-Harawi, the son of Isma'eel, and I do not know him, but the rest of its men are *thiqaat* (trustworthy).

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Saariyah[1] whilst he was on the *minbar*.[2]

And Abu Muslim[3] declared publicly when he was thrown

(1) Saariyah ibn Zaneem ibn 'Amr al-Kinaani, who was a Companion of the Prophet ﷺ. During the *Jaahiliyyah* he had carried out a lot of raids. He was a fast runner who could beat a horse in a race. 'Umar appointed him in charge of some armies. He died in 30 AH. See: *al-Isaabah*, 3/4; *al-A'laam*, 3/39

(2) It was narrated that 'Amr ibn al-Haarith said: "Whilst 'Umar ibn al-Khattaab was on the *minbar*, delivering the *khutbah* on a Friday, he stopped preaching, then he said: 'O Saariyah, the mountain!' two or three times. Then he carried on with his *khutbah*. Those who were present of the Companions of the Messenger of Allah ﷺ said: 'He has gone mad; he was delivering the *khutbah* then he said, 'O Saariyah, the mountain!' 'Abd ar-Rahmaan ibn 'Awf, with whom 'Umar used to feel comfortable, entered upon him and said: 'The main reason I would blame you concerning them is that you have given the people cause to talk about you, because whilst you were delivering the *khutbah* you suddenly shouted, 'O Saariyah, the mountain!' What was that?' 'Umar said: 'By Allah, I could not help it. I saw them fighting near a mountain, with the enemy attacking from in front and from behind them, and I could not help but say, O Saariyah, the mountain! so that they could run to the mountain.' They waited until the messenger came with a letter (from Saariyah) which said: 'The enemy caught up with us on Friday and we fought them from the time of *Fajr* prayer until the time for *Jumu'ah* prayer came, and the sun had passed the meridian. Then we heard someone calling out, 'O Saariyah, the mountain!' twice. So we climbed the mountain and started to inflict casualties on the enemy until Allah caused them to be defeated and killed.' Then those who had criticised him said: 'Leave this man alone, for he receives divine help.'"
Narrated by Abu Nu'aym in *Dalaa'il an-Nubuwwah*, p. 210; Ibn Hajar in *al-Isaabah*, 3/4; Abu Ja'far at-Tabari in *ar-Riyaad an-Nadirah fi Manaaqib al-'Asharah*, 2/15, Maktabat Muhammad Najeeb edn., 1372; he said: its *isnaad* is *hasan*.

(3) Abu Muslim: 'Abdullah ibn Thuwab al-Khawlaani, a *Taabi'i*, *faqeeh*, devoted worshipper and ascetic (*zaahid*). Adh-Dhahabi described him as the flower of ash-Shaam. He was originally from Yemen.
He lived during the *Jaahiliyyah* and became Muslim before the

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into the fire that it was coolness and safety for him (cf. al-Anbiya' 21:69).[1] This is unlike one who enters the fire with the help of the devils; he may be able to extinguish it but it will not become coolness and safety for him; extinguishing fire is something that is possible for both humans and *jinn*.

Another example is that which was done as a challenge to prove that the religion of Islam is true, as in the case of

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death of the Prophet ﷺ, but he did not see him. He came to Madinah during the caliphate of Abu Bakr, and migrated to ash-Shaam (Greater Syria). According to most of the sources he died in Damascus and his grave is in Darayya. And it used to be said: Abu Muslim is the wise man of this *ummah*.

(1) The story was narrated by al-*Hafiz* Ibn 'Asaakir in *Tareekh Dimashq* (27/200) with his *isnaad* from Shurahbeel ibn Muslim al-Khawlaani: al-Aswad ibn Qays ibn Dhi'l-Himaar claimed to be a prophet in Yemen, and sent for Abu Muslim al-Khawlaani, who came to him. He said: "'Do you bear witness that I am the messenger of Allah?' He said: 'I did not hear you.' He said: 'Do you bear witness that Muhammad is the Messenger of Allah?' He said: 'Yes.' He (al-Aswad) issued orders that a great fire be lit, then he threw Abu Muslim into it, but it did not harm him. It was said to al-Aswad ibn Qays: 'It is better for you to banish him lest he confuse your followers.' So he ordered him to leave, and he (Abu Muslim) came to Madinah after the Prophet ﷺ had died and Abu Bakr had been appointed as caliph. He made his camel kneel at the door of the mosque, then he entered the mosque and started praying facing a pillar. 'Umar ibn al-Khattab saw him; he went to him and asked him where he was from, and Abu Muslim told him that he was from Yemen. 'Umar said: 'What happened to the one whom this liar burned in the fire?' He said: 'That was 'Abdullah ibn Thuwab.' 'Umar said: 'I adjure you by Allah, are you he?' He said: 'Yes, by Allah.' 'Umar embraced him and wept, then he took him and seated him between himself and Abu Bakr as-Siddeeq, and he said: 'Praise be to Allah Who did not cause me to die before I saw one of the *ummah* of Muhammad to whom was done the same as was done to Ibraheem, the Close Friend of the Most Merciful.'"

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Khalid ibn al-Waleed when he drank the poison[1]; and as in the case of the boy who came to the monk and left the sorcerer, who gave instructions as to how he could be killed with an arrow after saying *Bismillah* (in the name of Allah). Before that, some extraordinary feats had been granted to him when they wanted to kill him but could not.[2] And there

(1) This was narrated by Ahmad in *Fadaa'il as-Sahabah* (2/815-816) from Qays: "It was said to Sufyaan: I heard Khalid ﷺ say: 'Nine swords were broken in my hand on the day of Mu'tah, and I had nothing left in my hand but a broad-bladed Yemeni sword.' Some poison was brought to him and he said: 'What is this?' They said: 'Poison.' He said: '*Bismillah*' (in the name of Allah) and drank it." The commentators said: Its *isnaad* is *saheeh*. 'Abdullah told us: my father told me: Sufyaan told me, from Ismaa'eel, from Qays: Then some poison was brought to Khalid and he said: What is this? He said: Poison. And he drank it. The commentator said: Its *isnaad* is *saheeh*.

(2) It was narrated from Suhayb ﷺ that the Messenger of Allah ﷺ said: "There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: 'I have grown old; send me a boy to whom I can teach magic.' He sent him a boy to teach, and when he was on his way to him he met a monk, and he sat down and listened to what he said, and he liked it. When he went to the magician he passed by the monk and he would sit with him, then when he came to the magician, the latter would beat him. He complained about that to the monk, who said: 'If you are afraid of the magician, say: 'My family kept me,' and if you are afraid of your family, say: 'The magician kept me.' Whilst he was like that, he came to a huge beast that was blocking the way of the people, and he said: 'Today I will find out if the magician is better or if the monk is better.' He picked up a stone and said: 'O Allah, if the monk's affair is dearer to You than that of the magician, then cause this beast to be killed so that the people may move freely.' He threw the stone and killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: 'O my son, today you are better than me and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.' The boy started to heal the blind and

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lepers and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that and he brought him many gifts and said: 'All of this is for you, if you will heal me.' He said: 'I do not heal anyone; rather it is Allah Who heals. If you believe in Allah, I will pray to Allah to heal you.' So he believed in Allah, and Allah healed him. He came to the king and sat with him as he used to do, and the king said to him: 'Who gave you back your sight?' He said: 'My Lord.' He said: 'Do you have a lord other than me?' He said: 'My Lord and your Lord is Allah.' He took hold of him and kept torturing him until he told him about the boy. The boy was brought and the king said to him:' O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.' He said: 'I do not heal anyone; rather it is Allah Who heals.' He took hold of him and kept torturing him until he told him about the monk. The monk was brought and it was said to him: 'Recant your faith,' but he refused. He called for a saw and he placed the saw in the middle of his head and cut him in two. Then the companion of the king was brought and it was said to him: 'Recant your faith,' but he refused. The saw was placed in the middle of his head and he was cut in two. Then the boy was brought and it was said to him: 'Recant your faith,' but he refused. He handed him over to a group of his companions and said: 'Take him to such and such a mountain, and take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.' They took him there and took him up the mountain, and he said: 'O Allah, save me from them however You will.' The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allah saved me from them.' He handed him over to another group of his companions and said: 'Take him out in a boat to the middle of the sea. Then if he recants his faith (let him off), otherwise throw him overboard.' They took him, and he said: 'O Allah, save me from them however You will.' The boat capsized and they drowned, and the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allah saved me from them.' He said to the king: 'You will not be able to kill me unless you do what I tell you to.' He said: 'What is it?' He said: 'Gather the people in one plain, and crucify me on the trunk of a tree, then take an

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re many similar examples.

arrow from my quiver and place the arrow in the bow and say: 'In the name of Allah, the Lord of the boy,' then shoot me. If you do that, you will kill me.' So he gathered the people in one plain and crucified him on the trunk of a tree, then he took an arrow from his quiver, placed it in the bow and said: 'In the name of Allah, the Lord of the boy,' and shot him. The arrow landed in his temple and he put his hand to his temple, where the arrow had struck him, and died. The people said: 'We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.' People went to the king and said to him: 'Have you seen what you wanted to avert? By Allah, that which you feared has happened to you: the people have believed.' He ordered that ditches be dug at every crossroads, and fires be lit in the ditches, and he said: 'Whoever does not recant his faith, throw him into it,' or it was said, 'make him jump into it.' They did that until there came a woman with her infant son. She hesitated to jump into it, but the child said to her: 'O my mother, be patient, for you are following the truth.'

Narrated by Muslim in his *Saheeh, Kitaab az-Zuhd wa'r-Raqaa'iq*

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Qaa'idah Jaleelah fi't-Tawassul wa'l-Waseelah

3. Intercession may benefit the believers but not the mushrikeen, even if the mushrik loved the Prophet

With regard to intercession on the Day of Resurrection, the view of *Ahl as-Sunnah wa'l-Jamaa'ah* – namely the *Sahabah* and those who followed them in truth and all four Imams of the Muslims, and others – is that the Prophet ﷺ will be granted intercession numerous times on the Day of Resurrection, some of which will be for specific individuals and some will be general in nature; he will intercede for those for whom Allah gives him permission to intercede of those among his *ummah* who committed major sins.

No one will benefit from his intercession except the

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believers who affirmed the Oneness of Allah (*Tawheed*), to the exclusion of those who associated others with Him (*shirk*). Even if the *mushrik* loved him and respected him, his intercession will not save him from the Fire; rather what will save one from the Fire is affirmation of the Oneness of Allah (*Tawheed*) and belief in that. Hence because Abu Taalib and others loved him but did not affirm the Oneness of Allah in accordance with the message he brought, it is not possible for them to be brought out of the Fire by means of his intercession or any other means.[1]

1) Ibn Abi'l-'Izz mentioned various types of intercession in his commentary on *al-'Aqeedah at-Tahhaawiyyah* (2/56) and said:
The first type is the first intercession, which will be the greatest and is only for our Prophet ﷺ among all his fellow Prophets and Messengers (blessings and peace of Allah be upon them all). This is narrated in *as-Saheehayn* and elsewhere from a number of the *Sahabah* (may Allah be pleased with them all)
The second and third types of intercession are his intercession for people whose good and bad deeds are equal; he will intercede for them to enter Paradise. And he will intercede for others who will be ordered to be taken to Hell, so that they will not enter it.
The fourth type is his intercession to raise in status those who have entered Paradise, above the degree for which their good deeds qualified them.
The fifth type is intercession for some people to enter Paradise without being brought to account. The best example of this type is the *hadeeth* of 'Ukkaashah ibn Muhsin, when the Messenger of Allah ﷺ prayed for him to be made one of the seventy thousand who will enter Paradise without being called to account. This *hadeeth* was narrated in *as-Saheehayn.*
The sixth type is intercession to reduce the punishment of some who deserve it, such as his intercession for his paternal uncle Abu Taalib, asking for his punishment to be lessened.
The seventh type is his intercession for permission to be given to allow all the believers to enter Paradise.
The eighth type is his intercession for those among his *ummah* who committed major sins and have entered Hell; thus they will be brought out. There are *mutawaatir hadeeth*s that speak of this

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4. Some examples of the mushrikeen affirming the Oneness of Allah's Lordship (Tawheed ar-Ruboobiyyah)

(p.20-21)

The *mushrikeen* of Quraysh and others -- whose *shirk* the Qur'an confirmed and the Prophet ﷺ was given permission to engage in fighting with them, and He said that they would inevitably enter Hell -- used to affirm that Allah alone created the heavens and the earth, as He says:

"And if you (O Muhammad SAW) ask them: 'Who has created the heavens and the earth,' they will certainly say: 'Allah.' Say: 'All the praises and thanks be to Allah!' But most of them know not."

[*Luqmaan 31:25*]

"If you were to ask them: Who has created the heavens and the earth and subjected the sun and the moon? They will surely reply: Allah. How then are they deviating (as polytheists and disbelievers)?"

[*al-'Ankaboot 29:61*]

"Say: In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know.

They will say: (All that belongs) to Allah. Say: How then are you deceived and turn away from the truth?

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type of intercession.

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Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.

No son (or offspring or children) did Allah beget, nor is there any ilaah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!"

[*al-Mu'minoon 23:88-91*]

The *mushrikeen* who worshipped other gods alongside Him affirmed that their gods were created, but they took them as intercessors and sought to draw closer to Him by worshipping them, as Allah, may He exalted, said:

"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.' Say: 'Do you inform Allah of that which He knows not in the heavens and on the earth?' Glorified and Exalted be He above all that which they associate as partners with Him!"

[*Yoonus 11:18*]

"The revelation of this Book (the Qur'an) is from Allah, the All-Mighty, the All-Wise.

Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show off, and not to set up rivals with Him in worship).

Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take

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Awliya' (protectors and helpers) besides Him (say): We worship them only that they may bring us near to Allah. Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever."

[*az-Zumar 39:1-3*].

They used to say in their *Talbiyah*: "Here we are, You have no partner but a partner who is Yours, You control him and everything he owns."

Allah, may He be exalted, says:

"He sets forth for you a parable from your own selves, - Do you have partners among those whom your right hands possess (i.e., your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense .

Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allah has sent astray? And for such there will be no helpers.

So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's *Fitrah* **(i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.**

(Always) Turning in repentance to Him (only),

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and be afraid and dutiful to Him; and perform As-Salaat (Iqaamat-as-Salaat) and be not of Al-Mushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)

Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, (i.e. they invented new things in the religion (Bid'ah), and followed their vain desires), each sect rejoicing in that which is with it."

[*ar-Room 30:28-32*]

5. A brilliant discussion about the issue of asking of people

The basic principle with regard to asking of people concerning one's worldly needs that they are not obliged to give is that it is neither obligatory nor *mustahabb* for one to ask them. Rather what is enjoined is to ask of Allah ﷻ, to turn to Him and to put one's trust in Him. Asking of people is, in principle, *haraam* but it has been made permissible in cases of necessity. However, refraining from it and putting one's trust in Allah is preferable. Allah ﷻ says:

"So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations"

[*ash-Sharh 94:7-8*]

Therefore turn to Allah ﷻ and no one else.

Allah ﷻ says:

"Would that they were contented with what Allah and His Messenger (SAW) gave them and had said:

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Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah (to enrich us)"

[*at-Tawbah 9:59*]

Giving is for Allah and the Messenger, because Allah ﷻ says:

"And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)"

[*al-Hashr 59:7*]

Allah commanded them to strive to please Allah and His Messenger.

With regard to what is sufficient, He commanded them to say: **"Allah (Alone) is Sufficient for us."** [*Aal 'Imraan 3:173*], not to say "Allah and His Messenger are sufficient for us". And He commanded them to say: "We implore Allah"; He did not command them to say: "We implore Allah and His Messenger." Imploring or beseeching is only to be directed to Allah, as He says in another verse: **"And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones."** [*an-Noor 24:52*]. Obedience is to Allah and His Messenger, but fear and keeping one's duty (or piety - *taqwa*) are for Allah alone.

The Prophet ﷺ said to Ibn 'Abbaas:

"O young man, I shall teach you some words: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him with you. Remember Allah at times of ease and He will remember you at times of hardship. If you ask, ask of Allah; if you seek help, seek help of Allah. The pen has dried concerning what will befall you. If all

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of creation were to strive to harm you they would not harm you except with something that Allah has already decreed for you. If you can strive for the sake of Allah with contentment and certainty of faith, then do so, but if you cannot, then in having patience in facing that which you dislike there is much good." (1)

6. The correct view is that naafil prayers that are done for a reason may be offered at times when prayer is otherwise not allowed

Hence the scholars disputed about *naafil* prayers that are done for a reason. Many of the scholars said that they are allowed during these times (when prayer is otherwise prohibited). This is the more correct of the two scholarly views, because if the prohibition is aimed at blocking the means that may lead to evil, the action may be permitted when there is an interest to be served, and offering *naafil* prayers for which there is a reason at these times is something that is needed and the interest for which they were prescribed would not then be served. Thus it is allowed to serve that interest, unlike the *naafil* prayers for which there is no reason, which may be offered at some other time without that leading to missing out on some purpose, and offering those prayers at these times may lead to negative consequences, which dictates that they should be prohibited.

7. The one who swears an oath by something that is sacred, such as the Ka'bah, the angels and the like, then breaks that oath does not have to offer

(1) Narrated by Ahmad, 1/293, 303, 307; at-Tirmidhi, *Kitaab Sifat al-Qiyaamah*. He said: (It is) a *hasan saheeh* hadith.

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expiation

The Muslims are agreed that if a person swears an oath by sacred created things or by something that he believes to be sacred, such as the Throne, the Footstool (*al-Kursiy*), the Ka'bah, al-Masjid al-*Haraam*, al-Masjid al-Aqsa, the Mosque of the Prophet ﷺ, the angels, the righteous, the kings, the swords of the *mujaahideen*, the graves of the Prophets and the righteous, *as-sadhaq*,[1] the pants of knighthood and so on, his oath is invalid and is not binding and no expiation is to be offered for an oath of that nature.

8. Saying "I ask you by Allah," i.e., I ask you by your faith in Allah Who enjoins you to treat me with kindness

If one person says to another: "I ask you by Allah," he is asking him by virtue of his belief in Allah, and that is a means that may make the one who is asked in this manner respond to the one who asked him, because Allah loves kindness to His creation, especially if what is asked for is to put an end to wrongdoing, for He enjoins justice and forbids wrongdoing, and His command should be the main motive to respond, and there is no better means that could lead to the desired results than implementing the commands of Allah ﷻ.

9. There is no intermediary between Allah ﷻ and His creation except the Messengers during their lifetimes, and they are intermediaries in the sense

(1) *As-sadhaq*: an Arabised Farsi word that refers to the night when the fire venerated by the Magians is lit.

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of conveying the message only

Worship is for Allah alone; no one should pray except to Allah, or fast except for Allah, or go on pilgrimage except to the House of Allah, or undertake a journey except to the three mosques, because these mosques were built by the Prophets of Allah by Allah's leave; and no vow should be made except to Allah, no oath should be sworn except by Allah, no one should be called upon except Allah, and help should not be sought from anyone except from Allah.

As for that which Allah ﷻ has created of animals, plants, rain, clouds, and other created things, He has not made any of His slaves as intermediaries in that creation as He made the Messengers intermediaries to convey the message. He creates whatever He wills by whatever means He wills, and there is no created being that could independently create anything. Whatever Allah wills happens, and whatever He does not will does not happen. This is unlike the issue of the message, for the Messenger alone is an intermediary in conveying His message to His slaves."

10. The one who intercedes on behalf of another does not have to be obeyed in his intercession, even if he is a great man, based on the hadeeth of Bareerah and Mugheeth (may Allah be pleased with them)

The intercessor is no more than one who is making a request, and his intercession does not have to be obeyed even if he is a great man. According to the *saheeh hadeeth,* the Prophet ﷺ asked Bareerah to keep her husband and not separate from him when she was manumitted. But the Prophet ﷺ gave her the choice and she chose to separate from him. Her husband loved her and he started weeping,

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so the Prophet ﷺ asked her to keep him. She said: Are you commanding me? He said: *'No; I am only interceding.'*[1]

"The reason why she said 'Are you commanding me?' and he said, *'No; I am only interceding,'* is because it is well established for Muslims that obeying the Prophet's command is obligatory, which is not the case when it comes to his intercession; his intercession does not have to be obeyed. Therefore the Prophet ﷺ did not blame her for not obeying his intercession, so it is more apt to say that it is not obligatory to obey the intercession of anyone other than him."

11. Seeking help from the shaykhs ("holy men") and the devils' toying with people by appearing in the form of the shaykh whose help they are seeking

Once it is clear what Allah and His Messenger have enjoined and what Allah and His Messenger have forbidden with regard to the noblest of creation, the dearest of creation to Allah ﷻ, the leader of the sons of Adam, the seal of the Messengers and Prophets, the best of the first and the last, the highest in status of the intercessors and the closest of them to Allah ﷻ, then it will become clear that it is more appropriate that those Prophets and righteous people who are lower than him in status should not be taken as partners with Allah, their graves should not be taken as idols, and they should not be called upon instead of Allah either during their lifetimes or after their deaths.

It is not permissible for anyone to seek help from any of the shaykhs who are absent or dead, such as saying, "O my master So and so, help me, support me, ward off (harm) from me, I need your protection" and so on.

All of that is *shirk* (associating others in worship with

(1) Narrated by al-Bukhaari, *Kitaab at-Talaaq*; the *hadeeth* was also narrated by Muslim, without any mention of intercession.

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Allah) which Allah and His Messenger have forbidden; this prohibition is well established and well known in Islam, and no Muslim can deny it. Those who seek help from the absent and the dead at their graves or elsewhere come under the same category as idol worshippers; the Shaytaan is misleading and misguiding them as he misled and misguided the worshippers of idols. The devils may appear in the form of the one whose help is sought; they may talk to them and tell them things as if foretelling the future, as the devils address soothsayers and fortune-tellers, and some of it may be true but it will inevitably include lies as well, and there will be more lies than truth in it.

The devils may meet some of their needs, warding off some of what they dislike, so one of these people may think that it is the shaykhs who came from the unseen and did that; or he may think that Allah ﷻ sent an angel in the shaykh's form to do that, and he may say: This is the shaykh's secret or power! But in fact this is the Shaytaan appearing and taking on his form in order to mislead the *mushrik* who seeks help by means of him.

The devils may also enter the idols and speak to the worshippers and meet some of their needs, as was the case with the idols of the Arab *mushrikeen*, and as happens nowadays with the *mushrikeen* among the Turks, Indians and others.

I know of many cases where people sought my help and the help of others when we were not with them, and they saw me or the other shaykh whose help they sought; they saw us emerging from thin air and alleviating their troubles. But when they told me about that, I explained to them that that was a devil who appeared in my form or the form of some other shaykh whose help they sought, to make them think that these were miracles (*karaamaat*) of the shaykhs and so they would persist in seeking the help of absent and dead

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shaykhs.

12. Devilish powers vs. karaamaat ("miracles")

The devil who appears to a person in human form may demand that he prostrate to him, or commit an immoral action with him, or eat dead meat, or drink wine. Most of them do not realise that; rather they think that the ones who are addressing them are either angels or masculine *jinn* who are called "men of the unseen"; they think that the "men of the unseen" are close friends of Allah who are invisible to human eyes.

But in fact they are *jinn* who appear in human form or are seen in non-human form. Allah ﷻ says:

> **"And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief"**
>
> [*al-Jinn 72:6*]

It used to be that if a human halted in a valley and feared its inhabitants, he would say: I seek refuge with the leader of this valley from the foolish ones in it, and the human's seeking refuge with the *jinn* became a means of the *jinn* transgressing, because they would say: The human is seeking refuge with us!

The same applies to amulets written in foreign languages that contain the names of masculine *jinn* who were called upon and whose help was sought, and who were urged by means of those whom they (the *jinn*) venerate, so the devils would obey them in some matters because of that.

This comes under the heading of magic or witchcraft (*sihr*) and associating others with Allah (*shirk*). Allah ﷻ says:

> **"They followed what the Shayaateen (devils)**

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gave out (falsely of the magic) in the lifetime of Sulaymaan (Solomon). Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, but neither of these two (angels) taught anyone (such things) till they had said, We are only for trial, so disbelieve not (by learning this magic from us). And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew."

[*al-Baqarah 2:102*]

Many of these people fly through the air, carried by the devils, who take them to Makkah and elsewhere, even though such an individual may be a heretic who denies prayer and other obligatory duties enjoined by Allah and His Messenger, and he may regard as permissible that which has been forbidden by Allah and His Messenger.

Those devils only accompany this person because of his *kufr* (disbelief), evildoing and rebellion. When he believes in Allah and His Messenger, repents and persists in obeying Allah and His Messenger, those devils will abandon him and he will lose those devilish powers, such as foretelling the future and other performances.

I know many of these people in Syria, Egypt, the Hijaz and Yemen. As for Mesopotamia, Iraq, Khorasan and Anatolia, there are more of these people in those places than

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in Syria and elsewhere. It is even worse in the lands of the disbelievers, both polytheists and People of the Book.

These devilish powers, the cause of which is *kufr*, evildoing and rebellion, appear commensurate with the means that lead to and support them. If faith, *Tawheed* and the light of Islam are strong, and the teachings of the Prophet and the message of Islam are prevalent, then these devilish powers grown weak.

But when *kufr*, evildoing and rebellion prevail, these devilish powers grow strong. One person who has some of each, so that he has some measure of faith and some measure of hypocrisy, will drift between the two situations.

The devilish powers are more widespread among the polytheists who did not become Muslim, such as the Bakhshis, the Tunis, the Buddis and other scholars and leaders of the polytheists among the Turks, Indians, Khuta'is and others. One of them may be able to rise in air and tell people of unseen things far away; a drum may be seen floating in the air and they can hear its beat; the head of one of them may be struck if he drifts away from their path, even though they cannot see anyone striking it; a vessel from which they drink may go around among them, even though they cannot see anyone carrying it. One of them may be in a remote place and whoever comes to visit him, he offers him ample food of all types. All of that is from the devils who bring it for him from nearby towns or elsewhere; they steal it and bring it to him.

Such things are common among those who associate others with Allah or who are lacking in faith, Turks and others. Among the Tatars there are many types of such goings on."

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as-Safadiyyah

13. Refutation of those who denied the divine attributes in an attempt to avoid likening Allah to His creation or thinking of Him in physical terms; there are seven points to be noted

(1/88-96)

An individual may believe that there is soundness in an idea when in fact it is not sound, and that may lead him to believe in its implications, so his corrupt beliefs increase. This is what happened in the case of the *Baatini Qarmatians*,[1]

(1) The *Qarmatians* (*Qaraamitah*) are named after Hamdaan Qarmat, the leader of this sect. He rebelled against the Muslims in 281 AH, during the caliphate of al-Mu'tadid. They ruled Bahrain (which is now called al-Ihsa') and attacked pilgrims on the road, spreading mischief throughout the land, robbing and shedding blood. They violated the sanctity of the sacred House (the Ka'bah) from which

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the Muslim philosophers[1] and other similar groups of Muslims. They said to the *Mu'tazilah*,[2] "Do you not agree

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they removed the Black Stone and took it to Bahrain.

This is one of the *Baatini* (esoteric) sects that rejected the laws of *shari'ah* and regarded as permissible all that it forbade; they denied well-established principles of Islam, and they misinterpreted the rulings of *shari'ah* and the obligatory acts of worship.

See: *al-Farq bayna al-Firaq*, p. 266; *at-Tabseer fi'd-Deen*, p. 83; *al-Burhaan fi Ma'rifat Ahl al-Adyaan*, p. 80-81

(1) Muslim philosophers: those who were influenced by the views of the Greek philosophers. The word philosophy originally means love of wisdom. The word comes from two Greek words (*philo* meaning love and *sophia* meaning wisdom).

What was meant by philosophy in the past was seeking to attain knowledge through rational thought. But in the Middle Ages, philosophy referred to trying to find out about the essence of things, whether tangible or intangible. From the nineteenth century, philosophy has been limited to logic, aesthetics and metaphysics.

This is what philosophy is about, but in reality this name was given to the followers of Aristotle whose method was reshaped by Ibn Seena (Avicenna). The view of one of their prominent figures is that the universe is eternal and has no beginning; they also denied Prophethood and the physical resurrection. The topic of philosophy is a controversial one. Some say that philosophy is a wide ranging field that includes every branch of knowledge; others say that it only deals with the investigation of metaphysics and connected matters such as logic.

See: *Ighaathat al-Lahfaan*, 2/256-258; *al-Fasl* by Ibn Hazm, 1/94; *Muqaddimat Ibn Khaldoon*, p. 514; *al-Mu'jam al-Falsafi* by Jameel Saleeba, p. 138-139, Dar al-Kitaab al-Lubnaani edn. (1978); *al-Murshid al-Ameen ila I'tiqaadaat Firaq al-Muslimeen wa'l-Mushrikeen*, p. 145; *al-Mu'jam al-Falsafi* by Jameel Saleeba, p. 138-139

(2) The *Mu'tazilah* are a sect that appeared at the beginning of the second century AH and became very prominent during the early Abbasid period. The name is derived from the word *i'tizaal* (withdrawing) and refers to their leader, Waasil ibn 'Ata', withdrawing from the study circle of al-*Hasan* al-Basri, when he disagreed with him concerning the ruling on one who commits a major sin, as Waasil said: "He is in a state between being a believer

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with us that there should be no attributes ascribed to the divine for fear of likening Him to His creation (*tashbeeh*) or describing Him in physical terms (*tajseem*)?" They said: "Indeed." They said: "You will fall into that which you fear if you affirm the names of Allah, may He be exalted. If you say that He is Ever Living, All Knowing, All Powerful, this is likening Him to others who are also alive, knowledgeable and capable. Moreover, it may lead to describing Him in physical terms if you affirm that He has life, knowledge and power, because no one is known by these names but he is a physical being, and no one is known to have these attributes but he is a physical being."

As a result of that, the *Mu'tazilah* began to deny the beautiful names of Allah and to say that He does not exist, He is not alive, He is not All Knowing and He is not All Powerful. Then some of them only denied the attributes, but the other group said to them: If you say that He does not exist, and He is not alive, and He is not all knowing, and He is not all-powerful, then you are likening Him to that which is non-existent [*ma'doom*], just as affirming (these attributes) is likening Him to that which does exist. Therefore it must be said that He does not exist and He is not non-existent, He is not alive and He is not dead, He is not all knowing and He is not ignorant.

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and a disbeliever." Hence his followers were called *Mu'tazilah*. And there were other suggestions. They split into many groups, but they have five fundamental principles: *Tawheed* (the Oneness of Allah); justice; the belief that the one who commits a major sin is in a state between belief and disbelief; promise and reward; and enjoining what is good and forbidding what is evil. Under cover of these broad principles they developed many false notions that are contrary to *shari'ah* and the views of the majority of Muslims. See: *al-Farq bayna al-Firaq*, p. 117-120; *al-Milal wa'n-Nihal*, 1/46-49; *al-Khutat* by al-Maqreezi, 2/345-346

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These people think of themselves as the smartest and best of the people, when in fact they are the most ignorant and most misguided of people, and the worst in disbelief. It might be said to them: you have denied two contradictory attributes and made two contradictory statements that cannot both be affirmed or denied. It is not possible for two contradictory attributes to exist together and it is not possible for both of them to be denied. It is not possible to say concerning one thing that it both exists and does not exist, and it cannot be said that it does not exist and it does not not exist. [*ma'doom*]

With regard to affirming the absence of life and death, knowledge and ignorance, speech and dumbness, (which appears to be contradictory), that is true if the entity under discussion can be described in such terms. For example, animate beings could be spoken of in terms of possessing the faculty of vision or being blind, possessing the faculty of hearing or being deaf; this is unlike inanimate objects, which cannot be described as blind, deaf or dumb because these descriptions are not applicable to such objects. Therefore the absence of life, knowledge, power and speech, in the case of the Necessary Being, does not mean that He may be described in the opposite terms, namely, death, ignorance, incapability and dumbness, unless He is subject to these attributes, and that is not possible.

This specious argument misled some intelligent people among the later generations such as al-Aamidi[1] and others like him, but it is false for several reasons:

(1) Abu'l-*Hasan* Sayf ad-Deen 'Ali ibn Muhammad Saalim at-Taghlubi al-Aamidi (551-631 AH). He was a scholar of usool and *kalaam* whose works include *al-Ihkaam fi Usool al-Ahkaam*, and his brief book entitled *Muntaha as-Sool wa Abkaar al-Afkaar fi 'Ilm al-Kalaam*. See: *Tabaqaat ash-Shaafa'iyyah* by as-Subki, 5/129; *Lisaan al-Mizaan* by Ibn Hajar, 3/134

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Either the attributes of perfection may be applicable to Allah, namely life, knowledge, power and so on, or these attributes are not applicable to Him. But saying that they are not applicable to Him is worse than saying that they are applicable to Him but He does not possess them, because an inanimate object is of a lower status than a blind animate being. And if it is not possible for Allah to be described as being blind, deaf and dumb, even though one who is described in such terms may be better than one to whom these attributes are not applicable, then it cannot be said that the attributes of perfection are not applicable to Him, and if they are applicable to Him, then if the attributes of life, knowledge and power are not ascribed to Him, then the attributes of death, incapability and ignorance are to be ascribed, and that is not possible at all.

-2-

If there is any attribute of perfection that may correctly be ascribed to the created being, then the Creator is more deserving of being described in such terms; and if there is any imperfection that cannot be attributed to a created being, then the Creator is more deserving of being above that imperfection, because any perfection that a created being may attain comes from the Creator. They say that the perfection of the effect stems from the perfection of the cause, so it is impossible for there to be some perfection in a created being except that it comes from the Creator. So the Creator is more deserving of this perfection. It is well established on the basis of reason that that which is non-existent cannot bring anything into existence, and that which is imperfect cannot create anything more perfect than itself, as imperfections are things that do not exist, therefore the Lord cannot be

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described in negative terms except with the implication of things that do exist, because there is no perfection in pure non-existence, as Allah, may He be exalted, says: **"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him."** [*al-Baqarah* 2:255]. In this verse, Allah declares Himself to be above slumber and sleep because that implies the most perfect sense of life and being the Sustainer. Similarly, He says: **"And nothing of fatigue touched Us"** [*Qaaf 50:38*], which implies the perfection of His power. His words: **"Not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth."** [*Saba' 34:3*] imply the perfection of His knowledge. Similarly, when Allah says: **"No vision can grasp Him."** [*al-An'aam 6:103*], what is meant according to the majority of scholars, is that no vision can encompass Him. That does not mean that He cannot be seen, because denying that He may be seen is describing Him in terms that may be applied to something non-existent, which is not an attribute for which to praise Him. But if we say that vision cannot grasp or encompass Him, then this means that He is so great that vision cannot grasp him, and that is indicative of such great perfection that eyes cannot encompass Him. So this verse indicates that He will be seen, but He will not be encompassed by vision. This is contrary to the understanding of the *Jahamis,*[1] who interpreted this verse as meaning that

(1) The *Jahamis* were the followers of al-Jaham ibn Safwaan; they were extreme *Jabaris* who said that man is compelled and has no free will. They also denied the divine names and attributes so they were *mu'attilah*. They also said that Paradise and Hell will cease to exist. The term *Jahami* is sometimes used in a general sense to refer to all those who denied the divine attributes, and sometimes it is used in a specific sense to describe the followers

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He will not be seen.

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Perfection in which there is no shortcoming whatsoever that may be ascribed to any being either may be attributable to the Necessary Being or it may not. If it is not attributable to Him, that implies that any being cannot be described as perfect, because any being either exists on the basis of necessity or on the basis of possibility. If absolute perfection cannot be ascribed to the Necessary Being, then it is more likely that it cannot be ascribed to the possible being. It has already been established that perfection may be attributed to the Being that has no shortcomings. Therefore, it cannot be said that perfection that is possible for the Being is not possible. Then if it is possible for the Being, either it is inherent or it is attainable. If it is inherent in Him, then this proves that the perfection that is attainable for a being is inherent in the Eternal (Being), may He be glorified. And this is the point we are trying to prove. And if that perfection is attainable, then He would need to acquire it from some other being, in which case that other being would be more perfect, because the one who bestows perfection is more perfect than the one who receives it, and if the one who bestows it was created by him, this means that this created being is more perfect than the Creator.

Moreover, the condition for that created being to bestow

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of al-Jaham. Many scholars excluded the *Jahamis* from the list of Muslim groups and did not regard them as being Muslim, such as Ibn al-Mubaarak and others.

See : *Sharh al-'Aqeedah at-Tahhaawiyyah*, 2/794; *Maqaalaat al-Islamiyyeen*, p. 279; *al-Farq bayna al-Firaq*, p. 199; *al-Milal wa'n-Nihal*, 1/86; *al-Burhaan fi Ma'rifat 'Aqaa'id Ahl al-Adyaan*, p. 34; *Tareekh al-Jahamiyyah wa'l-Mu'tazilah*, p. 53; *Dar' Ta'aarud al-'Aql wa'n-Naql*, 1/8

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perfection is that he himself should possess the attributes of perfection, and for him to acquire the attributes of perfection, he can only acquire them from the Perfect. Therefore it is not possible for that created being to be a bestower of perfection.

And if the other being (the bestower of perfection) is not one of those whom he created, then he must be the one who necessarily exists in and of himself. In that case, if he possesses attributes of perfection in and of himself, then he is the Lord and Creator, and the first being is under his subjugation and possesses no attributes of perfection in and of himself. So he (the first being) is a slave and is not a lord. If he does not possess any attributes of perfection in and of himself, rather he received attributes of perfection from the second being, and the second being received attributes of perfection from him, this is an impossible scenario. This is one of the greatest arguments to affirm the Oneness of Allah's Lordship (*Tawheed ar-Ruboobiyyah*). It is not possible for the universe to have two creators, because either each will be in complete control of the entire universe, which is definitely not possible, because if one is in control of everything, then the other cannot be in control of any part of it, let alone being in control of all of it. If one of them is in control of all of it and the other is in control of all of it, that will lead to the contradictory ideas that each of them is in control and is not in control. If they are partners in control, then each of them is able to be in sole control; then in that case the part of the universe which is under the control of one must be separated from the rest, so that the other part may be controlled by the other one. Then each god would have taken away what he had created (cf. 23:91). Hence the area of control of each partner must be distinct from the other. Moreover, if each of them were able to be in full control, that would mean that

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each of them is able to control the universe at the time when the other is able to do the same thing; this would imply that each of them is able to control the entire universe at the time when the other is also able to do that. And this is impossible, as stated above. Therefore it is not possible for one of them to be in control when the other is also able to do that, as is well known in the case of two people who are able to move an object; one of them will not be able to move it except when the other is not moving it. Therefore one of them will not be able (to control the universe) except when the other enables him to do so. So one of them will not be able to do it unless the other allows him to do so. Thus he is not able to do that on his own. Moreover, if we suggest that each of them is able to control the universe on his own, he may decide to do something opposite to what the other wants. For example, if one wants to move an object and the other wants to keep it still, it is not possible for both wills to coexist, because it is not possible to combine two opposites; that would lead to neither of them being in control. Thus it is proven that in this scenario it is not possible to say that each has full control on his own. If neither of them has control except when they come together and agree, then each of them has the power to make the other able. So one will not be able to have full control unless the other allows him to do so, and the other one will not be able to have control either, unless the first one allows him to do so. So each of them has an impact on the other. This is the cycle of cause and effect, which is clearly not possible, according to the consensus of the wise, for many reasons. It is not possible for something to have an impact on itself, so how can it control its controller? And because the cause comes before the effect, this may lead to the conclusion that one being came before the other, and that is not possible.

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The conclusion is that the perfection free of defects that is attainable for the Necessary Being is inherent in him and it cannot be that he does not have this perfection at the time when it is possible for another being. Therefore, it cannot be said that He may or may not exist, because in that case He would need to acquire that attribute from another being, so either each being is bestowing perfection upon the other or the second being is the bestower of perfection, and if that is the case, then the first being who has the attributes of perfection is the perfect Lord Who bestows perfection upon others. And if it is the first being who bestows perfection, then in that case, each one of them will be bestowing perfection upon the other, which will lead to the conclusion that each one of them is having control over the other and each of them is all-knowing and all-powerful, and that is not possible as we have proven. Therefore for Him to possess attributes of perfection is something inherent and it is not possible for Him not to possess these attributes. And this is the point we sought to make.

-4-

Everything that does not have life may be called dead. Allah ﷻ says:

> **"Those whom they (Al-Mushrikoon) invoke besides Allah have not created anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up."**
>
> [*an-Nahl 16:20-21*]

The idols, which are inanimate objects, are called dead, and land may be called dead, as the Prophet ﷺ said: *"Whoever revives dead (uncultivated) land, it is his."*(1)

(1) Narrated by Abu Dawood, *Kitaab al-Kharaaj wa'l-Imaarah wa'l-*

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Anything that could be brought to life, Allah is able to create life and everything connected to it in anything.

-6-

Suppose you do not describe Him as dead or ignorant or incapable; rather you say that He is not alive and is not all-knowing and is not all-powerful. Denial of these attributes in itself undermines the divine as much as saying that He is dead or ignorant or incapable; in fact it is even worse. Hence the inferiority of an inanimate object is greater than that of a blind person, even though both of them do not see.

-7-

We say to these deniers: you are denying these divine names and attributes so as to avoid likening Him to His creation. But if you only deny the attributes, then you are likening Him to something that does not exist, and if you deny both the confirmation and the denial, and you say that He is both non-existent and not non-existent, then you are likening Him to something that is impossible. So by trying to avoid likening Him to the perfect living being, you ended up likening Him to an imperfect living being; then you went even further and likened Him to a non-existent being, then you likened Him to an impossible being. So you are worse off than the one who jumped from the frying pan into the fire. This conclusion is inevitably reached by anyone who denies any of the attributes that Allah ascribed to Himself; he does not avoid one problem but he falls into something

Fay'; al-Tirmidhi, *Kitaab al-Ahkaam,* from the *hadeeth* of Sa'eed ibn Zayd with a muttasal *isnaad.* At-Tirmidhi said: A *hasan* ghareeb *hadeeth.*

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similar or even worse, in addition to rejecting the text of the Qur'an and denying the divine attributes of perfection that are proven.

14. Five combinations among the Muslim philosophers

(1/104-105)

The heretic philosophers went to extremes in denying the divine attributes by denying the idea of combinations. They said that there are five types of combinations, none of which should be attributed to Allah:

The first type is the combination of existence and quiddity; He should have no essence but absolute existence, provided that it is absolute, because if He had an essence other than that, then this would add the attribute of existence. In that case the Necessary Being will be the result inevitable of that essence, thus the Necessary Being will be the result of something else.

The second type is the combination of general and specific, which must be denied with regard to the divine.

The third type is the combination of essence and attributes. This must be denied. The above are three combinations that have to do with quality or types.

The combination of quantities, which is the formation of the physical body from its different parts, either the individual parts of the body, which refers to its physical makeup, or substance and image, which is its rational makeup. These two types are the fourth and fifth types.

15. Definition of the essence; can it be separate

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from the attributes?

(1/109)

Among the people who confirmed the divine attributes are some who suggested that He has attributes that are additional to His essence. But what this really means is that it is something extra to what he has affirmed of the divine essence, because he affirmed the essence but he did not affirm its attributes. Otherwise, in reality there is no essence that is separate from the attributes so that it might be said that the attributes are additional to it. Rather the word *adh-dhaat* (translated here as essence) is the feminine form of *dhu*, as in the verse in which Allah says: **"And adjust all matters of difference among you [dhaat baynikum]."** [al-Anfaal 8:1] and **"Certainly, Allah knows what is in the breasts [dhaat as-sudoor] (all the secrets)."** [*Aal 'Imraan 3:119*]. The word *dhaat* usually requires a word to come after it (*idaafah*) and does not stand alone, but the scholars of *kalaam* took this word in isolation and added the definite article (*al-*) to it (*adh-dhaat*), so what it really means is the essence that possesses attributes. It was said that wherever the word *adh-dhaat* (essence) appears, it must have attributes and it is impossible for there to be "a" *dhaat* (without the definite article) that is separate from its attributes, in terms of reality, in rational thinking and in linguistic terms. Whoever assumes that there is an essence without any attributes, then his assumption is impossible, just as one assumes that black may exist without a colour, or knowledge may exist without a knowledgeable person or vice versa, and other such matters that are not rationally possible. These arguments have been discussed in detail elsewhere.

16. When the Messengers spoke of attributes that

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Allah does not possess or that are not befitting to Him, they spoke in brief and in general terms, and when they spoke of the attributes that He does possess, they spoke in detail.

Ibn Taymiyyah (may Allah have mercy on him) said, refuting the proponents of pantheism:

(1/116-117)

The Messengers (blessings and peace of Allah be upon them) spoke of that which befits Him of attributes in detail, and of that which does not befit Him in brief and in general terms. But those people took the opposite approach: they spoke of the attributes that He does not possess (in their view) in detail and they spoke of the attributes that He does possess in brief. The Messengers spoke of the attributes of Allah, as He told us in His Book with which He sent His Messenger: He knows all things, has power over all things, and He is Most Wise, Almighty, Forgiving and Loving. He created the heavens and the earth and everything between them in six days, then He rose over the Throne; He spoke to Moosa directly (6:164); He appeared to the mountain and made it collapse to dust (7:143); He sent down the Book to His slave; and other names and attributes that are referred to in the Qur'an. And He said, in the context of what does not befit Him:

"There is nothing like unto Him"
[*ash-Shoora 42:11*]
"And there is none co-equal or comparable unto Him"
[*al-Ikhlaas 112:4*]
"Do you know of any who is similar to Him?"
[*Maryam 19:65*]

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In contrast, these heretics(1) spoke of attributes that He does not possess (and that do not befit Him, as they claim) in detail and they spoke of the attributes that He does possess (and that are befitting) in brief. So they said, when speaking of that which He does not possess, that He is not like this or that; He does not get close to anything and nothing gets close to Him; He cannot be seen in this world or in the Hereafter; He does not speak; He does not have life, knowledge, power and so on; He is not to be pointed at; He has no direction; He is not separate from the universe and is not incarnated in it, He is not inside it or outside it; and other negatory phrases that can only be applied to a non-existent being. Then, when affirming the attributes He does possess, they said that He is absolute existence or limited existence. They said: we do not say that He exists and we do not say that He is not non-existent. Or they said: He does not exist and He does not not exist. Sometimes they claimed the absence of two contradictory attributes, and sometimes they refrained from affirming either of two contradictory attributes. Then sometimes they followed this pattern in denying the Existent Being and sometimes they denied the attributes according to what that Existent Being may possess of life, knowledge, power, speech and other attributes. They denied the truth and started describing confirmed attributes as a combination of various things, as mentioned above.

1) Heretics: *al-malaahidah.* The word *ilhaad* (heresy) comes from the root *lahd* which refers to drifting away. Heresy may be with regard to the names of Allah, and be of different types; it may also have to do with understanding the signs of Allah in the universe and in *shari'ah*, which may also be of different types. This word may be applied to those who deny the existence of Allah or who deny the resurrection.

See: *al-Qaamoos*, p. 404, *lahd*; *al-Qawl al-Mufeed fi Kitaab at-Tawheed* by Ibn 'Uthaymeen, 3/76-81

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17. Refuting those who say that the universe is eternal (and has no beginning) on seven counts

(1/130-134)

The point here is to highlight what we have mentioned of evidence that anything other than Allah has a beginning, and that the real implication of what they are saying leads to the conclusion that all these created things have no creator at all, because (according to their argument) it is not possible for things to have come about as a result of a perfect, eternal cause that has no beginning). When any created thing, whether it is called an effect or object of creation, came into being, its prerequisites must already have existed. If we call it an effect, then there must necessarily have been a perfect cause at the time when it came into existence, and if this perfect cause was eternal (with no beginning) and its impact was connected to some conditions, then these conditions must necessarily have existed at the time that effect was brought into existence. So it is not sufficient for them to have existed before it was created, as they suggest, because the perfect cause must accompany the effect it will bring about. So the effect cannot exist except with the existence of the perfect cause with all its parts, because if any of its conditions were non-existent and only existed before the effect was brought into existence, in that case the cause would have been prior to the effect, and the effect would have come after the cause, and this is not possible (according to their argument) with regard to the perfect cause. Similarly, with regard to the one who is able and takes action, it is essential that his power and will, and everything that is considered to be essential to his action, should have existed at the time when the created being was brought into existence. These are two points.

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With regard to their arguments that we have mentioned about the universe having no beginning, this may be answered on several counts:

-1-

The eternity of created beings is either not possible or it is possible. If it is not possible, then the matter is settled and it is known that all things have a beginning. If it is possible, then it is possible that all these heavenly bodies are created beings that were preceded by other created beings, as the Messengers told us. For Allah ﷻ has told us that He created the heavens and the earth in six days, and His Throne was on the water.(1) Whatever the case, it does not prove that the universe is eternal and has no beginning. You should understand that they have no sound evidence at all for the universe having no beginning. All they be tried to establish is that it is inevitable for the Creator to have always been creating, on the basis that He has always been creating one thing after another, which proves the invalidity of their view, or on the basis that every created being has a beginning and is preceded by another created being, which also renders their view invalid.

-2-

Your argument in itself renders your view invalid. If it is possible that the effect can come after the Cause, then it is possible that the universe is created and the action came after the doer of the action. If it is not possible for the action

(1) This is a reference to the verse in which Allah ﷻ says: "And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: 'You shall indeed be raised up after death,' those who disbelieve would be sure to say, 'This is nothing but obvious magic.'" [Hood 11:7].

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to come after the doer, that implies that this universe is non-existent or it is eternal or it came into being without a creator; all of these are invalid, therefore it is known that their view that the effect cannot come after the perfect cause is false.

-3-

Either the Perfect Cause has the ability to choose between the two possibilities or He does not. If He has that ability, then in that case it is possible for the universe to come into existence at a latter stage (i.e., it will have a beginning), and the All-Powerful, who has the ability to choose, may make it happen without any need for a cause. If it is said that the Perfect Cause has no ability to choose, in that case the Necessary Being (the Perfect Cause) cannot choose one option over the other without a cause. It is known that the universe has some specific qualities and developments that come one after another, all of which are possible (but not necessary). For the universe to happen in that particular possible way, and for no other possibilities to take place, the Perfect Cause must have the power and ability to choose.

-4-

It is either possible that the universe is created by the Eternal (Allah) or it is not possible. If it is not possible, that renders invalid their view that the universe in which all things happen and events develop is eternal. If it is possible, then it is possible for the Eternal Necessary Being to have created endless universes, one after another.

-5-

They say that they are refuting the argument of those who believe that God was idle then began to be active after being inactive; our response is that this is the view of some groups of the scholars of *kalaam*, but there is no text from

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the Prophets, whether in the Torah or the Gospel or the Qur'an, to support this view. If we assume that this view is invalid, that does not necessarily mean that the universe is eternal (and has no beginning), which goes against what the Messengers taught. Rather if we assume that that view is correct, then your view is flawed, and if it is incorrect, that can only mean that the Creator has always been creating (from eternity); it does not mean that the universe is eternal (and has no beginning).

-6-

Your view is more impossible than the view of the scholars of *kalaam*, because these people (the scholars of *kalaam*) attribute all these events to the Eternal Creator Who existed from eternity, and they say that He started creation (at a certain point); before that He did not create anything. So they affirm that there is a Creator for all these events, but they deny that there is a cause, whereas you said that all these events take place without a Creator in the first place, because the effect of the Eternal Creator (i.e., His creation), Who is the Necessary Being in your view, must be with Him (i.e., from eternity) and not come after Him. Therefore it is not possible that anything could be created by Him, because all this creation did not come about because of Him. Thus you imply that all events (and creation) have no creator. And this is a worse view than that of those who believed that there is a Creator Who created all these things without a cause.

-7-

As for all the arguments you present to deny that this universe has a beginning, the same arguments could be used to prove that every created thing has a beginning, such as

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your argument that the Creator must have a purpose; and your argument that if the Cause has no beginning then the effect must also have no beginning, and so on. The confusion on your part arose because you used an argument to prove that the universe, or the material of the universe, has no beginning that does not lead to that conclusion at all. Rather the argument may either lead to the conclusion that there was no creation at all, and thus your argument is proven to be flawed by necessity and consensus, or it may lead to the conclusion that every creation is preceded by another creation, and that does not prove that this universe has no beginning; rather it implies that the Lord has continually been creating, either by means of actions that occur by His decree or by means of separate creations that occurred one after another. There is nothing in either of these suggestions to prove your argument to be sound; rather both of them contradict your argument. All you are achieving is refuting the thinking or argument of some of the scholars of *kalaam*, but there is nothing in that to indicate that what you say is correct or that what the Messengers (blessings of Allah be upon them all) told us is incorrect.

18. The sorcerer cannot turn an inanimate object into an animate being

(1/137-138)

It is well known that the miracles of the Prophets are beyond the natural laws, such as the stick turning into a snake, then the snake swallowing the other sticks and ropes that were there. This is something that is beyond psychic powers and is beyond natural laws, because wood cannot turn into an animate being at all, and under natural laws it is not possible for a stick to turn into a snake, whether

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by means of psychic powers, witchcraft or anything else. Rather all that the sorcerer or practitioner of witchcraft can do is influence the appearance of things by doing something that could lead to sickness, killing and so on, which all other human beings are able to do, because any human is able to beat another until he makes him ill or kills him.

So the sorcerer, the one with the evil eye, and others who are able to have influence by means of psychic powers are able to do from a distance what others are only able to do directly. This is a kind of action on the part of human beings that is well known and is possible. But with regard to turning certain objects into things when it is not part of their nature to become like that, such as wood turning into a sensate animate being that moves about by its own will and swallows sticks and ropes without its appearance being altered, this is something that is not possible for a human being to do, whether on a regular basis or as a rare occurrence. It cannot happen by means of psychic powers at all. Hence when the magicians of Pharaoh saw that, they realised that it was something beyond witchcraft.

"And the sorcerers fell down prostrate.

Saying: We believe in the Lord of the Alameen (mankind, jinns and all that exists).

The Lord of Moosa (Moses) and Haroon (Aaron)"

[*ash-Shu'ara' 26:46-48*]

This extraordinary event serves as proof of the Creator and as proof of the Prophethood of His Prophets. For this miracle to take place in such a way makes it very clear that it is from the All-Powerful Who wanted to confirm the truthfulness of Moosa and to support him against the magicians, as Allah ﷻ says:

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"So Moosa (Moses) conceived a fear in himself.

We (Allah) said: 'Fear not! Surely, you will have the upper hand.

And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain'"

[*Ta-Ha 20:67-69*]

Similarly, when Saalih brought forth the she-camel from a hill, it was something beyond psychic powers and the like. Hence the leaders of Muslim philosophy denied these miracles and regarded them as allegory. So they said: He threw the stick of knowledge and it swallowed the ropes and sticks of ignorance, and so on, as one man may defeat another in argument.

19. The reality of magic is not mere psychic powers

Ibn Taymiyyah (may Allah have mercy on him) said, in the context of refuting those who denied extraordinary events such as miracles (mu'jizah or karaamah), and said that the cause thereof was psychic powers:

(1/171):

What highlights their ignorance in limiting it to psychic powers and what they said about the causes of miracles and witchcraft being nothing more than psychic powers is the fact that they are wrong even with regard to the magicians, so their mistake is even greater when they speak about the one at whose hands miracles (*mu'jizah* or *karaamah*) occur.

That is because magic is not merely psychic powers, as

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was stated by those who have knowledge of magic, who were unanimously agreed on this point. Rather the magicians seek help from spirits that accompany them and books of magic inherited from the Kashdaanis,[1] the Indians,[2] the Greeks,[3] the Egyptians[4] and other nations, books that are filled with

(1) The Kashdaanis were the Sabian inhabitants of Harraan who worshipped the stars and built temples and statues to them. Ibraheem (as) migrated to them when he left the land of his people, Chaldea in Babylonia, and settled in Harraan. There he called the people to worship Allah alone and to give up worship of stars and heavenly bodies. Ibraheem's first call had been addressed to his people in Babylonia, where he had called them to give up idol worship; his second call was in Harraan, where he called upon the people to give up worshipping the stars, each according to his belief.
See: *Tafseer Ibn Katheer*, 1/145; *al-Bidaayah wa'n-Nihaayah*, 1/142

(2) India is a land in south Asia comprising present-day Pakistan, India and Bangladesh; it is separated from the rest of the Asian continent by the Himalayas. Its inhabitants are of different ethnic origins and follow a number of different religions and sects.
See: *Daa'irat Ma'aarif al-Qarn ar-Raabi' 'Ashar* by Muhammad Fareed Wajdi, 10/540-576; al-*Mawsoo'ah al-'Arabiyyah al-Muyassarah*, Ashraf Muhammad Gharbaal, 2/2903-2904

(3) The Greeks: their name in antiquity was Hellenes. Greece is now a European state located in southern Europe, in the Balkan peninsula. It is bordered to the north by Bulgaria and Serbia, to the east by Turkey, to the south by the Mediterranean Sea, and to the west by the Adriatic Sea. Greece is an ancient land; the religion of its people (in antiquity) involved worship of natural forces (the sea, the sun, the moon…) to which they built temples. The religion of its people today is orthodox Christianity.

(4) The Egyptians: the word *al-Qibt* (the Egyptians) is derived from the Greek word referring to the inhabitants of Egypt, the land in which there was Batah, the object of worship in Memphis, the ancient capital of Egypt. Some researchers are of the opinion that Egypt was named after al-*Qibt* ibn Haam ibn Nooh (Mizraim son of Ham son of Noah); others are of the view that the Egyptians were incomers who were brought as slaves by Alexander the Great, because the vocabulary of the ancient Egyptian language

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such material, such as the books of Tamtam the Indian[1] and Tankaloosha the Babylonian[2], and the books of Thaabit ibn Qurrah[3] and Abu Ma'shar al-Balkhi[4], and others who

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is of Greek origin.

The word *Qibt* was used to refer to the Copts or Orthodox Christians of Egypt until the eighteenth century, after which a number of Orthodox Copts adopted Catholicism under the influence of foreign Catholic missionaries; their numbers increased and they formed the sect of Catholic Copts. Later on, there developed a Protestant sect of Copts. The word Copt is now used as a general term to refer to the Christians of Egypt.

(1) The annotator of *as-Safadiyyah* (1/172) said: I do not know who Tamtam the Indian is. Prof. 'Abd as-Samad Sharaf ad-Deen said that Hajji Khaleefah mentioned the book of Tamtam the Indian in his book, *Kashf az-Zunoon fi Harf al-Kaaf*. See: *Kashf az-Zunoon*, 2/1435

(2) al-Qifti said of him in *Akhbaar al-Hukama'*: This is one of the seven scholars to whom ad-Dahhaak attributed the seven structures that were built carrying the names of the seven stars. He was one of the scholars of Babylon. See *Haamish Kitaab as-Safadiyyah*, 1/172

(3) Abu'l-*Hasan* Thaabit ibn Qurrah ibn Zahraan al-Harraani as-Saabi'i, a doctor, mathematician and philosopher. He was born in Harraan in 211 AH, where he grew up, and he also lived in Baghdad where he studied medicine and philosophy. He was held in high esteem by the Abbasid caliph al-Mu'tadid. He wrote approximately 150 books, including *adh-Dhakheerah*, on medicine. He died in Baghdad in 288 AH.

See for his biography: *Tabaqaat al-Atubba' wa'l-Hukama'* by Ibn Jaljal, p. 75; *Wafiyyaat al-A'yaan*, 1/278; *al-A'laam* by az-Zarkali, 1/18-82

(4) Abu Ma'shar Ja'far ibn Muhammad ibn 'Umar al-Balkhi, who was originally from Balkh in Khorasan. He was one of the Arab astrologers and wrote books on astrology, including *al-Uloof fi Buyoot al-'Ibaadaat* and *at-Tabaa'i'*. Abu Ma'shar was the most knowledgeable of people about the history of Persia and other nations. He died in 272 AH and it was said that he passed the age of 100.

See for his biography: *Tabaqaat al-Atubba' wa'l-Hukama'*, p. 2; *Tareekh Mukhtasar al-Duwal*, p. 127-138; *Wafiyyaat al-A'yaan*, 1/310-311; *al-A'laam by az-Zarkali*, 2/122

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wrote books on this topic. Abu 'Abdillah Muhammad ibn al-Khateeb mentioned a great deal about that in his book *as-Sirr al-Maktoom fi-'s-Sihr wa't-Talmasaat wa Mukhaatabat an-Nujoom*.

These people worshipped the stars in different ways, including offering sacrifices, and devils used to descend upon them whom they called the spirits of the stars; they were separate entities, and if they did not see them they could hear their words. Those devils told them about many things and met some of their needs. This happens a great deal nowadays in the lands of the Turks, the Qara Khitai(1), Persia and India, and even in Egypt, Yemen, Iraq, Greater Syria and elsewhere. I know a number of those (who talk to spirits or devils) and they are as Allah ﷻ says:

"And the magician will never be successful, no matter whatever amount (of skill) he may attain."

[*Ta-Ha 20:69*]

"And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves,

(1) Qara Khitai: In *Nakhbah ad-Dahr fi 'Ajaa'ib al-Barr wa'l-Bahr* by Abu 'Abdillah Muhammad ibn Abi Taalib al-*Ansaar*i (p. 264) it says: As for the Tatars, they were not known before because they lived on the borders of China and between them and the Muslim lands was the land of Qara Khitai, which is known as Turkistan. The Qara Khitai had invaded Transoxiana and ruled it for many years. When the king 'Ala' ad-Deen Muhammad ibn Khwarezm Shah took control of Khorasan, he wanted to invade Transoxiana, so he attacked them and seized the country from them, and fought wars against them in which he eradicated them and took control of the lands they possessed. When there were no longer any Qara Khitai left in Turkistan, the Tatars, who were their enemies, settled in the land and took control of it.
See: *Haamish Kitaab as-Safadiyyah*, 1/173

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if they but knew."

[*al-Baqarah 2:102*]

"They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan (Solomon). Sulaymaan did not disbelieve."

[*al-Baqarah 2:102*]

20. Stories of interactions of the jinn with humans and their extraordinary feats

Ibn Taymiyyah (may Allah have mercy on him) said, when discussing different feats that the *jinn* do, and explaining that these do not come from psychic powers:

(1/190-192)

-6-

It is well established, as there are many reports, that the *jinn* can carry a man from one place to another that he is not able to reach himself. We know that this may take many forms and others may know details of these things that we do not know. Anyone who has doubts about that should refer the matter to those who have knowledge of it, because no one has the right to disbelieve something of which he has no knowledge. We know of many such cases; we know of many people who were carried through the air from their cities to 'Arafaat and to Makkah at times other than the time of 'Arafaat. Some of them were *kaafirs* and had not become Muslim; some of them were hypocrites who did not acknowledge that prayer is obligatory; some of them were ignorant people who thought that standing in 'Arafaat without *ihram* then going back to one's country without doing *tawaaf* or *sa'i* or entering *ihram* is a (valid) act

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of worship and one of the *karaamaat* of the righteous. Many others were carried to places other than Makkah; if I were to list everything I know about that it would take too long.

I know of one of our companions whom the *jinn* carried from the bottom of his house to the top, and they advised him to adhere to the commands of Islam, and he repented and became righteous. And there is another who had a devil with him who would carry him in front of people in the city of ash-Shawbak,(1) and he would rise up in the air to the tops of the mountains. There was another one whose devil would carry him from Jabal as-Saalihiyyah(2) to the village of Yalda,(3) approximately a furlong away. A group of people were carried by the devils from the city of Tadmur to Bayt al-Maqdis (Jerusalem), where they instructed them to pray facing north (instead of south, which is the *qiblah* for people in Jerusalem) and they prayed like that for several days. And they told them that this was a new way of praying which would alter and abrogate (other ways). Then the Muslims pursued them as far as the Jaami' mosque of Tadmur, where they found them in the cave and asked them to repent, but they did not repent; rather they carried on praying facing north for three days, then they repented after that and it

(1) Yaqoot al-Hamawi said in *Mu'jam al-Buldaan*: ash-Shawbak is a fortress on the edge of ash-Shaam (Greater Syria), between Amman, Eilat and al-Qalzam, near al-Karak. Yahya ibn 'Ali at-Tanookhi stated in his *Tareekh* that in 509 AH, Yaqdoor, the king of Persia, marched to the land of Rabee'ah ibn Tayy', which is (the regions of) Yaaq, ash-Sharaat, al-Balqa' and the mountains and Wadi Moosa, and he halted at a ruined old fortress that was known as ash-Shawbak, near Wadi Moosa. He rebuilt it and stationed some men there, and it was no longer possible to travel from Egypt to Syria overland, after the rebuilding of this fortress.

(2) A famous mountain in Damascus

(3) In *Mu'jam al-Buldaan*, Yaqoot called it Yaldaan and said that it was a village near Damascus

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became clear to them that that came from the Shaytaan.

There is another man who came to some people who were dancing to some *nasheed*, and he started dancing in the air over their heads. Someone saw him so he shouted at him, and he fell down. This happened in the presence of Shaykh Shabeeb ash-Shatti, and the man said: "This shaykh took away my powers." The shaykh was asked about that and he said: "He did not have any powers; rather that was a devil who carried him from ar-Rahbah(1) to here, and when I shouted at him (the *jinni*), he threw him down and fled." Similar things have happened to more than one individual.

One of the most well-known and well established practices among the Turks is what is done by their magicians and soothsayers among the Bakhshis and the Tuwaynis, as well as their shaykh who is called the Bawa. One of the conditions for the Bawa is that he should be effeminate and play the "female" role in homosexual relations. A tent is set up for him in the dark, and they offer a sacrifice to the Shaytaan and sing for him. Then the devils come and tell them about some matters of the unseen, such as news of their absent ones, stolen items and so on. The Bawa is carried and held up in the air where they can see him. At that time there should be no Muslim among them and no book in which Qur'an is written. This is well known among them until the present; more than one person has told us about that.

There are others to whom the devils bring food that they stole from people's stores. This has happened to more than one person in our own time and at other times. Some people grabbed sweets from the air and those stolen sweets were recognised; the owner had noticed that they were missing

(1) One of the villages near Damascus; there is one mile between it and Damascus.

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and had described the vessel in which they were, so he was compensated for their price. These and similar things are well known to us and have been well established. If the *jinn* carry a person through the air from one place to another that is far away, and they bring wealth to him from a distant place, and tell him of hidden matters that are unknown to the people present, it is known that these extraordinary feats of not due to psychic powers; rather they are the actions of the *jinn*. But even though the *jinn* can do such things, the angels are superior to them and are more capable, more perfect and better.

21. There is no female Prophet, according to scholarly consensus

(1/197-199)

Concerning this, Allah says in the story of Maryam:

"Then We sent to her Our Rooh (angel Jibreel (Gabriel)), and he appeared before her in the form of a man in all respects.

She said: Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

[*Maryam 19:17-18*]

And Allah ﷻ says:

"And Maryam (Mary), the daughter of Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Rooh (i.e. Jibreel (Gabriel))"

[*at-Tahreem 66:12*]

This *Rooh* appeared in the form of a man in all respects

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and spoke to Maryam and breathed into her.

It is well known that the psychic power that a Prophet or anyone else may have cannot be seen and it cannot appear in these forms or say or do these things.

Maryam was not a Prophet; rather the most that can be said is that she was a Siddeeqah, as Allah says:

"The Messiah ('Eesa (Jesus)), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam (Mary)) was a Siddiqah (i.e. she believed in the words of Allah and His Books."

[*al-Maa'idah 5:75*]

"And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships."

[*Yoosuf 12:109*]

More than one scholar narrated that there was consensus that there are no Prophets among women, such as al-Qadi Abu Bakr ibn at-Tayyib,[1] al-Qadi Abu Ya'la[2] and Abu'l-

(1) Muhammad ibn at-Tayyib ibn Muhammad ibn al-Baaqillaani, the Qadi (judge) Abu Bakr, the Maaliki scholar of usool and *kalaam*. He was closer to affirming the divine attributes than the later *Ash'aris*, and he met the students of al-Ash'ari. He died in 403 AH
See: *Tabayyun Kadhib al-Muftari*, p. 207; *Siyar A'laam an-Nubala'*, 17/190

(2) Muhammad ibn al-Husayn ibn Muhammad ibn Khalaf ibn Ahmad al-Farra', Abu Ya'la, the Qadi (judge), one of the famous Hanbali scholars of the fifth century AH and one of the prominent scholars in usool, *fiqh* and all branches of knowledge. He was a judge and he wrote many books, including *al-Ahkaam as-Sultaaniyyah, al-Kifaayah, al-'Uddah, Sharh al-Khurafi* and others. He was born in 380 AH and died in 458 AH.

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Ma'aali al-Juwayni.[1] Ibn Hazm[2] held a different view that is outweighed by consensus. His claim that the mother of Moosa and Maryam were prophetesses is not known from any of the early generations or Imams (leading scholars). The number of women who attained perfection is proven in *as-Saheeh*, and there is no mention of the mother of Moosa; rather the Prophet ﷺ said, in the *saheeh hadeeth*: *"Many men have attained perfection, but no women attained perfection except Maryam bint 'Imraan and Aasiyah bint Muzaahim."*[3] What is referred to is those who attained perfection among the women of the past; these two women are mentioned, one of whom is the one who took care of Moosa. But the Prophets are superior to other people, so if she (the mother of Moosa) was a Prophet, then this *hadeeth* would imply that someone other than a prophet would be superior to him.

22. Discussing the hadeeth that speaks of reason

(1/238-240)

We have discussed this *hadeeth* before – "The first thing

See: *Tabaqaat al-Hanaabilah*, 2/193-230

(1) 'Abd al-Malik ibn 'Abdillah ibn Yoosuf al-Juwayni, the Imam of the Haramayn, Abu'l-Ma'aali, a famous *faqeeh* and scholar of *kalaam*. He wrote several books, including *al-Irshaad*, *Ghiyaath al-Umam* and others. He was born in 419 AH and died in 478 AH.
See: *Siyar A'laam an-Nubala'*, 18/438; *Tabaqaat ash-Shaafa'iyyah*, 5/165; *Tabayyun Kadhib al-Muftari*, p. 278-285

(2) Abu Muhammad 'Ali ibn Ahmad ibn Sa'eed ibn Hazm al-Qurtubi al-Andalusi, who is well known as Ibn Hazm az-Zaahiri (the literalist). He was born in 384 AH. He wrote well-known and beneficial books, including *al-Muhalla* on *fiqh*, and others. He died in 456 AH.
See: *Siyar A'laam an-Nubala'*, 18/184; *Tadhkirat al-Huffaaz*, 3/1146; *Lisaan al-Mizaan* by Ibn Hajar, 4/198

(3) Narrated by al-Bukhaari, *Kitaab Ahaadeeth al-Anbiya'*; *Kitaab al-Manaaqib*.

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that Allah created was reason" – and the issues connected to it, and I have commentated elsewhere on what Ibn Seena[1] mentioned in his book *ash-Shifa'* about the Necessary Being

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(1) Ibn Seena: al-Husayn ibn 'Abdillah ibn al-*Hasan* ibn Seena al-Balkhi, Abu 'Ali, the chief philosopher. He was born in 370 AH and wrote several books on *'ilm al-kalaam* and philosophy, such as *ash-Shifa'*, *al-Ishaaraat*, and others. Ibn Taymiyyah said concerning him: "Ibn Seena spoke about matters of divinity, Prophethood, the Day of Resurrection, and laws and regulations using an unprecedented approach. However his approach was influenced by heretics who claim to be Muslims, such as the *Isma'ilis*. In fact his family were members of this sect, followers of al-Haakim al-'Ubaydi [ruler of Egypt] who, along with his family and followers, were known to the Muslims to be heretics." Adh-Dhahabi said: "I do not know that he narrated anything of knowledge; if he had narrated anything, it would not be permissible to narrate from him, because he followed the way of misguided philosophy. May Allah not be pleased with him." And he said in *as-Siyar*: "He is the chief of the Muslim philosophers; after al-Faraabi there was no one like him. Praise be to Allah for Islam and the *Sunnah*. He wrote *Kitaab ash-Shifa'* and other books that could not be tolerated. He was deemed to be a *kaafir* by al-Ghazaali in *al-Munqidh min ad-Dalaal*, and he also deemed al-Faraabi to be a *kaafir*." He died in 428 AH.

See: *ar-Radd 'ala al-Mantiqiyyeen*, p. 141-142; *Wafiyyaat al-A'yaan* by Ibn Khallikaan, 2/157; *Siyar al-A'laam*, 17/531-536; *Kashf az-Zunoon li Haaji Khaleefah*, 1/94-95, Dar al-Kutub al-'Ilmiyyah edn., Beirut, 1413 AH; *Mizaan al-I'tidaal*, 1/539; *Lisaan al-Mizaan*, 2/291; *Tareekh Hukama' al-Islam*, p. 52-772

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and what was mentioned by Ibn Sab'een,[1] Ibn al-'Arabi[2]

(1) Ibn Sab'een: 'Abd al-Haqq ibn Ibraheem ibn Muhammad ibn Nasr ibn Sab'een al-Ishbeeli al-Mursi ar-Raqqooti, Qutb ad-Deen Abu Muhammad, one of the ascetic philosophers and proponents of pantheism (*wahdat al-wujood*). He studied Arabic and literature in Andalus, then he moved to Sabtah (Ceuta), and performed Hajj, and became well known. He authored a number of works, including *al-Huroof al-Wad'iyyah fi'l-Suwar al-Falakiyyah*, *al-Badw*, *al-Lahw*, *Asraar al-Hikmah al-Mashriqiyyah*, and others.
Many people regard him as a *kaafir*. He had followers who are known as as-Sab'eeniyyah. Ibn Daqeeq al-'Eid said: "I sat with Ibn Sab'een from mid-morning until almost noon and he kept on talking, saying words that could be understood individually, but when put together they did not make sense." Adh-Dhahabi said: "Ibn Sab'een is well known for having said: The son of Aaminah (i.e., the Prophet ﷺ) limited something that is broad in scope by saying there is no Prophet after me.'" And he used to say concerning Allah ﷻ that He is the essence of all that exists. He was treated with cupping in Makkah, and he let the blood flow until he bled to death.
See: *Lisaan al-Mizaan*, 3/392; *al-'Ibar* by adh-Dhahabi, 5/291; *al-A'laam* by az-Zarkali, 3/280

(2) Ibn al-'Arabi: this is how the name appears in the original manuscript, but the correct form is Ibn 'Arabi (without the definite article *al-*). His full name was Muhiy ad-Deen Muhammad ibn 'Ali ibn Muhammad ibn Ahmad ibn 'Abdillah al-Haatimi at-Taa'i al-Andalusi ad-Dimashqi, who was known as Ibn 'Arabi (without the definite article *al-*), to distinguish him from al-Qadi Abu Bakr ibn al-'Arabi. Ibn 'Arabi was descended from 'Abdullah ibn Haatim, the brother of 'Adiyy ibn Haatim at-Taa'i. Ibn 'Arabi was born in Ramadan 560 AH in Marsiyyah in Andalusia, then he moved to Seville after reaching the age of eight. There he memorised the Qur'an and learned the different recitations, and he focused on studying *hadeeth* with the *hadeeth* scholars in his country. Then he took an interest in literature and writing poetry; he wrote a great deal of poetry and he became a scribe, writing letters for one of the governors in the Maghreb. After all of that, he adopted the path of *Sufism* and became an ascetic and a devoted worshipper; he began to spend time in seclusion and devoted himself to worship until he became a leader in

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philosophical *Sufism*. Because he had grown up in Andalusia, which was regarded as a Muslim gateway to Europe, Ibn 'Arabi had learned about other contemporary cultures and the prevalent philosophies of the era. After that, Ibn 'Arabi left Andalusia to seek knowledge and meet *Sufis* in other lands. He visited most of the cities of the Maghreb, such as Ceuta, Fes, Tunis, Tlemcen and others. Then he headed towards the Mashreq (eastern part of the Arabic world), wanting to perform Hajj. After his Hajj, he headed towards Iraq where he visited Baghdad and Mosul. Then he travelled to Egypt in 603 AH, where he met some of his fellow *Sufis* and he started to write essays and books. There he began to say things that made criticism and denunciation inevitable; he was denounced by the scholars of Egypt for what he said, and they ruled that he was a *kaafir* and was to be executed, just as a similar verdict had been passed on al-Hallaaj and his ilk. He was almost executed, but he was saved by Shaykh Abu'l-*Hasan* 'Ali ibn Fath ibn 'Abdillah al-Bajaa'i, who interceded for him and defended him, and found acceptable interpretations for his words, until he managed to get him pardoned. Then he travelled to Makkah and stayed near the Haram until 607 AH. It was there that he began to write his book *al-Futoohaat al-Makkiyyah*, which is regarded as the greatest *Sufi* encyclopaedia; it discusses a great deal of *Sufi* ideas and practices, but it is mixed with the views of pantheism (*wahdat al-wujood*). After that, Ibn 'Arabi went to Anatolia, where he reached Konya which at that time was the capital of Islamic territory in the land of Byzantium. Whilst there, he wrote some of his books and he also married the mother of Sadr ad-Deen al-Qawnawi. Thus al-Qawnawi became his stepson and one of his closest students later on. After that, Ibn 'Arabi travelled to Baghdad where he met Shihaab ad-Deen as-Sahrawardi, the author of *'Awaarif al-Ma'aarif*. From Baghdad he went to Makkah, and thence to Konya a second time. Then he went back to ash-Shaam (greater Syria) and travelled around greater Syria and its cities. In the end he settled in Damascus, where he completed his book *al-Futoohaat al-Makkiyyah* and wrote *Fusoos al-Hikam*, *at-Tafseel fi Ma'aani at-Tanzeel*, and other books. He also began to spread his teachings and ideas. He remained in Damascus until he died in 638 AH. Ibn 'Arabi is regarded as one of the most prolific *Sufi* writers, as he wrote more than eighty books. The most famous of his works are *al-Futoohaat al-Makkiyyah*, *Fusoos*

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and others about this topic, and I stated that this *hadeeth* is

al-Hikam, *'Anqa' Maghrib fi Khatm al-Awliya' wa Shams al-Maghrib*, *Insha' ad-Dawaa'ir*, *al-Fana' fi'l-Mushaahadah*, *al-Isra' ila Maqaam al-Isra*, *Muhaadirat al-Abraar wa Musaamarat al-Akhyaar*, and others. Ibn 'Arabi is regarded as the leading proponent of pantheism in *Sufism*, as the *Sufis* who believe in that are the most misguided and heretical, and the furthest removed from Islam. But he did not speak openly of his views and heretical beliefs except to his closest inner circle of companions and students, for fear of being sentenced to death. Among ordinary scholars he made a show of devotion, worship and asceticism. When he died and his books became widely circulated, people came to know the reality of his opinions, and most of the scholars ruled that he was a *kaafir* and a heretic who fabricated things about Allah and His Messenger. Many of them took on the mission of refuting his ideas, highlighting his disbelief and warning people about him. In *al-'Aqd ath-Thameen*, Taqiy ad-Deen al-Faasi compiled a number of refutations by the scholars and their *fatwas* deeming him to be a *kaafir* and heretic. Something similar was done by Burhaan ad-Deen al-Biqaa'i in *Tanbeeh al-Ghabiy ila Takfeer Ibn 'Arabi*, and by al-Sakhkhaawi in *al-Qawl al-Mabni fi Tarjamat Ibn 'Arabi*. Some of the scholars praised Ibn 'Arabi for what they saw of his asceticism, selflessness and striving in worship. So they praised him in this regard, but they were not aware of the *kufr* (disbelief) in his writings. Some of those who praised him were aware of the *kufr* in his opinions, and some of those who praised him were aware of the falsehood in his opinions, but they claimed that what he said may be interpreted in an acceptable manner, and the reason why they praised him was because they had the same beliefs as him. So their praise of him is to be rejected, because they praised his beliefs. With regard to the *Sufis*, most of them – except those few on whom Allah has mercy – regard him as the greatest shaykh and the "Red Sulphur" (a title signifying a person of rare worth). Many of them today follow his path, whether they are aware of its true nature or not.

See: *Siyar A'laam an-Nubala'* by adh-Dhahabi, 23/48 ff; *al-Bidaayah wa'n-Nihaayah* by Ibn Katheer, 13/156; *Lisaan al-Mizaan*, by Ibn Hajar, 5/311 ff; *al-'Aqd ath-Thameen* by Taqiy ad-Deen al-Faasi, 2/160 ff; *Shadharaat adh-Dhahab* by ibn al-'Imaad, 5/190 ff; *Nafh at-Teeb* by al-Muqqari, 2/161 ff.

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fabricated.

This *hadeeth* is fabricated, according to the scholars of *hadeeth*, as was stated by Abu Haatim al-Basti,[1] Abu'l-Faraj ibn al-Jawzi[2] and others. Moreover, the wording of the *hadeeth* is: "First Allah created reason, He said to it: 'Come,' and it came. Then He said to it: 'Go back,' and it went back. Then He said: 'By My Glory and Majesty, I have not created anything more beloved to Me than you. On the basis of you I gave and I take, I reward and I punish.'" This *hadeeth*, which they quote as evidence to support their argument, points to the opposite of what they are trying to prove on many counts. For example, the words "First Allah created reason, He said to it," imply that He addressed it as soon as He created it, not that it was the first thing that He created. This is like when you say: First Zayd came, I greeted him.

Furthermore, this *hadeeth* implies that He created other things before reason, as in it He says, "I have not created anything more beloved to Me than you." But according to them, reason was the first thing to be created. Moreover, it

(1) Muhammad ibn Hibbaan ibn Ahmad ibn Hibbaan ibn Mu'aadh ibn Ma'bad at-Tameemi, Abu Haatim al-Basti, the Imam and great scholar of *hadeeth*. He said of himself: I wrote down *hadeeth* from more than two thousand shaykhs. Al-Haakim said: Ibn Hibbaan was one of the vessels of knowledge in *fiqh*, language, *hadeeth* and preaching; he was a man of great wisdom. Al-Khateeb said: He was trustworthy, a man of dignity, and intelligent. He died in 354 AH at the age of approximately eighty.
See: *Tadhkirat al-Huffaaz*, 3/920; *Lisaan al-Mizaan*, 5/112

(2) 'Abd ar-Rahmaan ibn 'Ali ibn Muhammad al-Qurashi, Abu'l-Faraj ibn al-Jawzi. The name al-Jawzi refers to a branch of a river in Basra. He was born in 508 AH and is one of the most prominent scholars. He wrote approximately three hundred books on *tafseer*, preaching and *hadeeth*. He died in 579 AH.
See: *Siyar A'laam an-Nubala'*, 21/365; *al-Bidaayah wa'n-Nihaayah*, 13/27; *al-A'laam*, 3/316

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implies that reason is a created thing, but according to them, prime reason was not subject to creation and indeed the entire universe was not subject to creation.

We may also note that in this *hadeeth*, it says, "On the basis of you I gave and I take, I reward and I punish." So here He is saying that He will do these four things on the basis of reason. This is applicable to human reason, which is created (and is not eternal). Therefore, according to them, "prime reason" is the Lord of the entire universe so how can you compare this prime reason with that by means of which Allah does these four things? We have discussed this idea in more detail and refuted it elsewhere.

23. Most nations acknowledge the existence of the angels and jinn

(1/241)

This is highlighted by the fact that the common folk of those nations acknowledge the existence of spirits that are separate from humans, such as the angels and the *jinn*. The polytheists among the (pre-Islamic) Arabs, Indians, Turks, Nabataeans and other nations, and the practitioners of witchcraft and soothsayers among them, and others, all acknowledge the existence of the *jinn* and they say that they talk to them, call upon them and adjure them. You will find that among people who believe in the stars and pray to the sun, moon and stars, and worship them and prostrate to them, as an-Nimrood ibn Kan'aan[1] and his people used

(1) An-Nimrood ibn Kan'aan: al-*Hafiz* Ibn Katheer said of him in *at-Tafseer*, 1/686: He is the one who argued with Ibraheem about his Lord; he was the king of Babylon, Nimrood ibn Kan'aan ibn Koosh ibn Saam ibn Nooh (Nimrod son of Canaan son of Cush son of Shem son of Noah). His name also appears as Nimrood ibn

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to do, and as the polytheists among the Indians, Turks, Arabs, Persians and others do. Abu 'Abdillah Muhammad ibn al-Khateeb ar-Raazi[1] mentioned, in his book on this topic[2], many stories about these people, and there are many well-established reports about them. One of them would experience communication with beings that were separate from him and they would do things for him; they called those beings "the spirits of the stars". These polytheists and Sabians, and other nations who are known for philosophy, as well as other nations, acknowledge the experience of the *jinn* as separate beings and their influence on the world, and that they tell them about unseen matters, and they tell other stories about them.

24. One of the exclusive characteristics of the Prophets is that the one who reviles them becomes a disbeliever

(1/261)

Faalikh ibn 'Aabir ibn Shaalikh ibn Arfakhashadh ibn Saam ibn Nooh. The former is the view of Mujaahid and others.

(1) See: *Wafiyyaat al-A'yaan*, 3/381-385; *Lisaan al-Mizaan*, 4/246-249; *Shadharaat adh-Dhahab*, 5/21; *Siyar A'laam an-Nubala'*, 21/500

(2) What is meant is the book *as-Sirr al-Maktoom fi Mukhaatibat ash-Shams wa'l-Qamar wa'n-Nujoom*. Some doubted that this book could be soundly attributed to ar-Raazi. The correct view is that it has been proven to be his work, and ar-Raazi himself referred to this book of his. Shaykh Zayn ad-Deen Sareeja ibn Muhammad al-Malti (d. 788 AH) refuted it in a book he called *Inqidaad al-Baazi fi Infidaad ar-Raazi*.
See: *Kashf az-Zunoon* by Hajji Khaleefah, 2/989; *Fakhr ad-Deen ar-Raazi wa Araa'uhu al-Kalaamiyyah wa'l-Falsafiyyah* by Muhammad ibn Saalih az-Zarkaan, p. 52, 54, 109, 111, 382; *Mawqif Ibn Taymiyyah min al-Ashaa'irah*, by Dr. 'Abd ar-Rahmaan al-Mahmoud, 2/665-667

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Moreover, one of the exclusive characteristics of the Prophets is that the one who reviles any of the Prophets is to be sentenced to death, according to the consensus of the *ummah*, and he is an apostate, just as the one who disbelieves in him and the message he brought is an apostate. For faith cannot be complete unless one believes in Allah, His Angels, His Books and His Messengers.

25. The importance of quoting saheeh (sound) hadeeths as evidence, not da'eef (weak) ones

(1/286-287)

Many of those who claim to follow the *Sunnah* and write books about it do not know anything about *hadeeth* or understand it. Rather you may find a man who is prominent among them writing a book in which he quotes reports about the divine attributes or refuting misinterpretations of the divine attributes, in which he quotes weak *hadeeth*s alongside sound ones which are widely accepted by the scholars, and he regards them all as equal and does not differentiate between them. I have seen more than one of those who write about the *Sunnah* according to the way of *ahl al-hadeeth*, such as the followers of Maalik, Ahmad, ash-Shaafa'i and others among the *Sufis* and scholars of *kalaam*, quoting to support their arguments about matters of *usool ad-deen* (fundamental issues of Islam) *hadeeth*s that are not fit to be relied on in the context of encouraging righteous deeds, let alone in the context of *fiqhi* issues, let alone in the context of the fundamentals of Islam. The Imams would narrate concerning a particular issue what they knew of *hadeeth*s that are not known to be false, but were *marfoo,' musnad* or *mawqoof*, and statements of the *Sahabah* and *Taabi'een*, because those reports strengthen one another. For example,

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when discussing some fundamental matter of Islam, in the context of examining the different views of the four Imams and the *Salaf*, there are reports and opinions that may be mentioned as the basis of an argument, and other things may be mentioned to lend extra strength to the argument.

26. Ibn Taymiyyah quotes scholarly opinions stating that the Jahamis[1] are kaafirs

(2/164-166)

Harb al-Karmaani said, and it was narrated from him by Abu Bakr al-Khallaal in *Kitaab as-Sunnah*: Muhammad ibn Idrees, i.e., Abu Haatim ar-Raazi, told us: 'Ali ibn Maysarah told us: 'Ali ibn al-Husayn ibn Shaqeeq told us: "I heard Khaarijah ibn Mus'ab say: 'The *Jahamis* rejected some verses of the Book of Allah. Allah ﷻ says: **'...its provision is eternal and so is its shade...'** [*ar-Ra 'd 13:35*]. But they said: 'It will cease to exist.'

And Allah ﷻ said: **'Some faces that Day shall be Nadirah (shining and radiant), Looking at their Lord (Allah).'** [*al-Qiyaamah 22-23*], but they said: 'They will not look (at Him).'"

Al-Khallaal said: Abu Dawood as-Sijistaani told us: Ahmad told us: my father told me: Ibraheem ibn Tahmaan said: "I never mentioned him and he was never mentioned in my presence but I prayed to Allah against him; how bad his impact was on the Muslims and how much confusion was caused by his argument." – referring to Jaham.

Abu Dawood said: 'Abdullah ibn Mukhallad told us: 'Ali ibn Ibraheem told us: Yahya ibn Shibl told us: "I was sitting with Muqaatil ibn Sulaymaan and 'Abbaad ibn Katheer when a young man came and said: 'What do you say about

1) We has discussed the *Jahamis* previously; see section no. 13

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the verse in which Allah ﷻ says: **'Everything will perish save His Face.'** [*al-Qasas 28:88*]?' Muqaatil said: 'This man is a *Jahami*.' Then he said: 'Woe to you! By Allah, Jaham never went on pilgrimage to the Ka'bah and he never sat with scholars; but he was given the ability to argue eloquently.'"

Abu Dawood said: Ahmad ibn as-Sabaah told us: 'Ali ibn al-*Hasan* ibn Shaqeeq told us, from Ibn al-Mubaarak: "We could quote the words of the Jews and the Christians, but we could not quote the words of the *Jahamis*."

Al-Khallaal said: Harb ibn Ismaa'eel informed me: Muhammad ibn Musaffa told us: Baqiyyah ibn al-Waleed told us, from 'Abd al-'Azeez ibn al-Maajishon: "Jaham(1) and his followers are the rejecters (who reject what Allah said in the Qur'an and what was narrated in the *Sunnah* about His attributes)."

And he said: 'Abdullah ibn Ahmad told us: al-*Hasan* ibn 'Eesa, the freed slave of Ibn al-Mubaarak, told us: Hammaad ibn Qiraat told us: "I heard Ibraheem ibn Tahmaan say: 'The *Jahamis* are *kaafir*s.'"

'Abdullah ibn Ahmad said: Muhammad ibn Saalih, the freed slave of Bani Haashim, told us: 'Abd al-Malik ibn Qareeb al-Asma'i told us: al-Mu'tamir ibn Sulaymaan told us, from his father, that he said: "There are no people more detrimental to Islam than the *Jahamis*."

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(1) al-Jaham ibn Safwaan, Abu Mahraz, the freed slave of Banu Raasib, from Khorasan. He studied under al-Ja'd ibn *Dirham* and many people were led astray by him. The most significant of his views were denial of the divine attributes; the belief that man is compelled (in his actions); and the belief that Paradise and Hell will cease to exist. He was killed in Marw (Merv) in 128 AH.
See: *Mizaan al-I'tidaal*, 1/197; *Lisaan al-Mizaan*, 2/142-143; *al-A'laam*, 2/138-139

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'Abdullah said: Ahmad ibn Ibraheem al-Dooraqi and 'Ali ibn Muslim told me: Sulaymaan ibn Harb told me: I heard Hammaad ibn Zayd say -- and he mentioned these *Jahamis*, then he said: "All they are trying to say is that there is nothing in heaven (i.e., that there is no God)."

Al-Khallaal said, from Abu Bakr al-Marwazi: Muhammad ibn Yahya ibn Sa'eed al-Qattaan told us: My father and 'Abd ar-Rahmaan used to say: "The *Jahamis*' main argument is that there is nothing in heaven."

Al-Marwazi said: I heard 'Ahmad ad-Dooraqi say: I heard Yazeed ibn Haroon -- and he mentioned the *Jahamis* and said: "(They are) *kaafir*s who do not worship anything." Al-Marwazi said: Ismaa'eel ibn Abi Kareemah told us: I heard Yazeed ibn Haroon say:

"The Qur'an is the Word of Allah; may Allah curse Jaham and anyone who follows what he said. He was a *kaafir* and a denier who abandoned prayer for forty days. That was because he doubted Islam."

Al-Khallaal said: and Harb al-Karmaani told me: Abu Ali al-*Hasan* ibn as-Sabaah told us: Qaasim al-'Umari told us: 'Abd ar-Rahmaan ibn Muhammad ibn Habeeb told us: My father told us, from my grandfather Habeeb, (that he said): "I was present when Khalid ibn 'Abdillah al-Qasari[1]

1) Khalid ibn 'Abdillah ibn Yazeed ibn Asad al-Bajali, Abu'l-Haytham, governor of Iraq for Hishaam ibn 'Abd al-Malik; before that he was governor of Makkah for al-Waleed ibn 'Abd al-Malik, then for Sulaymaan. He was an eloquent speaker. Adh-Dhahabi said: "He was honest (*sadooq*) but he was hated by people and was unjust." Ibn Ma'een said: "He was a bad man who spoke ill of 'Ali ﷺ." The greatest of his good deeds was that he executed al-Ja'd ibn *Dirham*. Khalid al-Qasari was killed in 126 AH.
See: *Wafiyyaat al-A'yaan*, 2/232-266; *Mizaan al-I'tidaal*, 1/633; *Siyar A'laam an-Nubala'*, 5/425-432

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addressed the people in Waasit on the Day of Sacrifice (Eid al-Adha) and said:

> 'O people, go back and offer your sacrifices, may Allah accept them from you. I am going to execute al-Ja'd ibn *Dirham*.[1] He claimed that Allah did not take Ibraheem as a close friend and that He did not speak to Moosa directly. Exalted be Allah far above what al-Ja'd said.'"

27. The first one to deny that Allah loves His slaves and that His slaves love Him was al-Ja'd ibn Dirham

(2/263)

The first one in Islam to deny the idea that Allah loves His slave and the slave loves his Lord was al-Ja'd ibn *Dirham*. So Khalid ibn 'Abdillah al-Qasari executed him in Waasit and said:

> "O people, offer your sacrifices, may Allah accept them from you. I am going to execute al-Ja'd ibn *Dirham*. He claimed that Allah did not take Ibraheem as a close friend and that He did not speak to Moosa directly. Exalted be Allah far above what al-Ja'd said."[2]

(1) Al-Ja'd ibn *Dirham*: Ibn Katheer said: He was the teacher of Marwaan al-Himaar, hence Marwaan was called Marwaan al-Ja'di. Ibn Taymiyyah stated that he was from Harraan. It was from him that al-Jaham ibn Safwaan took the idea of denying the divine attributes. The leaders of the Sabians and philosophers were based in Harraan.
See: *Dar' at-Ta'aarud*, 1/313; al-*Bidaayah wa'n-Nihaayah*, 10/23

(2) The story was narrated by Imam al-Bukhaari in *Kitaab Khalq Af'aal al-'Ibaad* (p. 69); ad-Daarimi in *ar-Radd 'ala al-Jahamiyyah*, p. 2. Although the story is very well known, its *isnaad* is *da'eef* because it includes 'Abd ar-Rahmaan ibn Muhammad and his father, who are not known.

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28. There are four views with regard to the resurrection

(2/267-268)

With regard to the resurrection, people are of four views:

-1-

The view that both the body and soul will be resurrected; after separating from the body, the soul is in a state of either bliss or torment, then Allah will return it to the body at the time of the greater Resurrection. This is the opinion of the *Sahabah* and those who followed them in truth, and of the Imams of the Muslims; it is what is indicated by the Qur'an and *Sunnah*. Although they did not ascribe to the soul the same attributes that were mentioned by the Muslim philosophers, they affirm that after death the soul can move and continues to exist, and other things as indicated by the *hadeeth* texts and the reports of the *Salaf*.

-2-

The view that only the body will be resurrected. This is the view of most of *ahl al-kalaam*,[1] such as the *Jahamis*, *Qadaris*[2] and those who agreed with them among the

(1) What is meant is those who specialized in *'ilm al-kalaam* that was introduced later on (after the time of the Prophet ﷺ).

(2) The *Qadaris* are those who deny the divine decree (*al-qadar*). This name is usually given to the *Mu'tazilah* because they denied the divine decree. However the earlier *Qadaris*, who denied the prior knowledge of Allah, appeared before the *Mu'tazilah*. This sect appeared at the end of the period of the *Sahabah* (may Allah be pleased with them), and the *Sahabah*, such as Ibn 'Umar and others, disavowed them. It was said that the first one to introduce this idea concerning the divine decree was Sawsan an-Nasraani (the Christian). There are also *hadeeth*s which call them the Magians of this *ummah*. That is because their beliefs are similar to those

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Ash'aris(1) and others. They based that on the idea that there is no soul that remains after it leaves the body; rather they thought that the soul is something that exists in the body, like life, or that it is a part of the body, like the breath that is inhaled and exhaled. So they denied that the soul that has departed the body can be in a state of bliss or torment. Those among them who believed in the punishment of the grave, such as *al-Ash'ari* and some of the *Mu'tazilah*, said that life is restored in some part of the body, and experiences bliss or torment. Denial of the soul's continued existence after death is an innovated idea that has been introduced into Islam; none of the *Sahabah* or those who followed them in truth,

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of the Magians, as they say that there are two forces of creation, light and darkness, and they claimed that good is the action of the light and evil is the action of the darkness. Similarly, the *Qadaris* attribute good to Allah and evil to man and the Shaytaan. The name "*Qadari*" is a derogatory name, hence the *Mu'tazilah* do not accept it; rather they apply this name to *Ahl as-Sunnah wa'l-Jamaa'ah*.

See: *al-Milal wa'n-Nihal*, 1/43; *al-Farq bayna al-Firaq*, p. 114; *at-Tanbeeh wa'r-Radd*, p. 176; *Sharh al-'Aqeedah at-Tahhaawiyyah*, 1/356

(1) The *Ash'aris* are named after Abu'l-*Hasan* al-Ash'ari: 'Ali ibn Ismaa'eel (d. 324 AH). They affirmed only seven divine attributes, because reason confirms these attributes. They are: hearing, seeing, knowledge, speech, might, will and life. They interpreted the other divine attributes in ways other than they appear to be. In their view, the words of Allah are a meaning within His Essence, and that is what He enjoins, forbids and tells. According to them, faith means belief in the heart (only), and deeds and verbal affirmation are minor matters of faith, not the foundation thereof. Abu'l-*Hasan* al-Ash'ari recanted his views on the divine names and attributes – in general – and at the end of his life he wrote *al-Ibaanah* and *Maqaalaat al-Islamiyyeen*. However he still retained some errors in his ideas as a result of having adhered to innovative ideas for most of his life. And his followers until today still adhere to his earlier *madhhab* and ideas.

See: *al-Fataawa*, 2/165; *al-Milal wa'n-Nihal*, 1/95

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or the leading scholars of Islam, believed in such an idea, yet in many of the books on *'ilm al-kalaam* no view is quoted from the Muslims except this, and some even suggest that this is the view of the majority of Muslims. That is because those who mentioned it, such as ar-Raazi and his ilk, had no knowledge of the views of the *Sahabah* and *Taabi'een*, or the opinions of the leading Muslim scholars concerning the fundamental issues of Islam; all they know is the opinions of the *Jahamis, Mu'talizah* and other innovators among *ahl al-kalaam*. All of these groups are innovators according to the *Salaf* and Imams of this *ummah*. Because these groups engaged in debates with the Muslim philosophers, that gave rise to a great deal of evil among the Muslims; they debated on the basis of ignorance when they had no knowledge of the principles of rational arguments or of religious texts.

-3-

The view that only the soul will be resurrected, as is the view of some Muslim philosophers.

-4-

The view that there will be no resurrection of either body or soul, as is the view of those who reject the idea of recompense after death; this was the view of the *mushrikeen* (polytheists) among the Arabs and other nations. Hence Allah explained the resurrection in many ways in His Book, from different angles, as has been discussed elsewhere.

29. There are three opinions concerning intercession

(2/290-291)

There are three opinions concerning intercession. The

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mushrikeen, Christians and innovators, such as those who exaggerate about their shaykhs and others, regard the intercession before Allah of those whom they venerate as being like the intercession that we see in this world.

The *Mu'tazilah* and *Khaarijis*(1) deny that our Prophet Muhammad ﷺ will intercede for those who have committed major sins.

Ahl as-Sunnah wa'l-Jamaa'ah, on the other hand, affirm that our Prophet ﷺ will intercede for those who committed major sins, and others will also intercede, but no one will intercede until Allah gives him permission and sets a limit for his intercession as it says in the *Saheeh hadeeth:*

> *"They will go to Adam, then Nooh, then Ibraheem, then Moosa and 'Eesa. Then 'Eesa will say: 'Go to Muhammad, for he is a slave whose past and future sins Allah forgave.' So I will go and when I see my Lord, I will fall down in prostration to Him, and I shall praise my Lord with words of praise with which He will inspire me; I do not know them now. Then He will say: 'O Muhammad, raise your head. Speak, you will be heard; seek intercession, it will be granted to you.' And I shall say: 'O Lord, my ummah!' A*

(1) *Khaarijis*: this is a name that may be applied to anyone who rebels against the rightful ruler on whom there is consensus, whether that rebellion was during the time of the Companions, against the Rightly Guided Caliphs, or after that at the time of the *Taabi'een*. But nowadays this name is usually applied in reference to those who were the first to rebel against the caliph 'Ali ibn Abi Taalib ﷺ. The *Khaarijis* were among the supporters of 'Ali ﷺ, then they split from him after the arbitration. Ibn Hazm said: "They were Bedouins who had some knowledge of the Qur'an but did not acquire knowledge of the *Sunnah*; because of that they split into many groups."
See: *al-Fasl fi'l-Milal wa'n-Nihal*, 4/168; *an-Nihal* by ash-Shahrastaani, 4/115

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limit will be set for me, and I shall admit them to Paradise. Then I shall go and prostrate, and (another) limit will be set for me."[1] *He mentioned this three times.*

In *as-Saheeh* it is narrated that Abu Hurayrah said to the Messenger of Allah ﷺ: Which of the people will be the most fortunate and will receive your intercession on the Day of Resurrection? He said:

"O Abu Hurayrah, I thought that no one would ask me about this before you, as I have seen how eager you are to learn hadeeth. The most fortunate of the people who will receive my intercession on the Day of Resurrection is the one who says 'La ilaaha ill-Allah' (there is no god but Allah) sincerely, from the heart."[2]

So the Prophet ﷺ explained that the most fortunate of the people who will receive his intercession in the Hereafter are those who were most sincere towards Allah and devoted their worship to Him alone.

30. All the Prophets brought the religion of Islam

(2/301-303)

There can be no doubt that they do not believe in Allah or His Angels, His Messengers or the Last Day, and they do not follow the religion of Islam with which Allah sent all the Messengers, which is to worship Allah alone with no partner or associate. This is the religion of Islam and Allah does not accept any other religion from the first or the last.

Allah ﷻ tells us that Nooh said:

"O my people, if my stay (with you), and my

1) Narrated by al-Bukhari, *Kitaab at-Tawheed*; Muslim, *Kitaab al-Eemaan*, from the *hadeeth* of Anas ibn Maalik ؓ

2) Narrated by al-Bukhari, *Kitaab al-'Ilm*; *Kitaab al-Riqaaq*.

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reminding (you) of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allah), then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be one of the Muslims (those who submit to Allah's Will)."

[*Yoonus 10:71-72*]

And it is proven in *as-Saheeh* from the Prophet that Nooh was the first Messenger sent to the people of earth,(1) and he

(1) It was narrated that Anas ibn Maalik said: The Messenger of Allah ﷺ said: "Allah will gather the people on the Day of Resurrection and they will be worried about that (Ibn 'Ubayd said: They will be inspired concerning that) and they will say: 'Why don't we seek intercession with our Lord, may He be glorified and exalted, so that we might be relieved of our predicament?' They will go to Adam (as) and will say: 'You are Adam, the father of mankind. Allah created you with His own hand and breathed into you a soul created by Him, and He commanded the angels to prostrate to you. Intercede for us with our Lord so that we might be relieved of the predicament we are in.' He will say, 'I am not able for it,' and he will mention the mistake that he made, and will feel shy before his Lord because of it. 'But go to Nooh, the first Messenger whom Allah sent.' So they will go to Nooh (as) and he will say, 'I am not able for it,' and he will mention the mistake that he made, and will feel shy before his Lord because of it. 'But go to Ibraheem, whom Allah took as a close friend (*khaleel*).' So they will go to Ibraheem (as) and he will say, 'I am not able for it,' and he will mention the mistake that he made, and will feel shy before his Lord because of it. 'But go to Moosa, to whom Allah spoke and gave the Tawraat.' So they will go to Moosa (as) and he will

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said:

"And I am commanded (this) in order that I may be the first of those who submit themselves to Allah (in Islam) as Muslims."

[*az-Zumar 39:12*]

Allah ﷻ says with regard to Ibraheem:

"And who turns away from the religion of Ibraaheem (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world

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say, 'I am not able for it,' and he will mention the mistake that he made, and will feel shy before his Lord because of it. 'But go to 'Eesa, a spirit created by Allah and His Word.' So they will go to 'Eesa, a spirit created by Allah and His Word, and he will say, 'I am not able for it, but go to Muhammad, a slave whose past and future sins were forgiven.'" He said: The Messenger of Allah ﷺ said: "So they will come to me, and I will ask for permission to speak to my Lord, may He be exalted, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me for as long as Allah wills. Then it will be said: 'O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord, may He be glorified and exalted, will teach me. Then I will intercede, and He will set a limit for me. I will bring them out of Hell and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me for as long as Allah wills. Then it will be said: 'O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord, may He be glorified and exalted, will teach me. Then I will intercede, and He will set a limit for me. I will bring them out of Hell and admit them to Paradise. – He said: I do not know whether it was the third time or the fourth time – Then I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'an,' i.e., those who are bound to abide therein forever."

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and verily, in the Hereafter he will be among the righteous.

When his Lord said to him, 'Submit (i.e. be a Muslim)!' He said, 'I have submitted myself (as a Muslim) to the Lord of the 'Aalameen (mankind, jinns and all that exists).'

And this (submission to Allah, Islam) was enjoined by Ibraaheem (Abraham) upon his sons and by Ya'qoob (Jacob), (saying), 'O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).'"

[*al-Baqarah 2:130-132*]

"Ibraaheem (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon." [*Aal 'Imraan 3:67*]

"Verily, Ibraaheem (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Haneefa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikoon (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah)."

[*an-Nahl 16:120*]

"Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraaheem (Abraham), Haneefa (i.e. the true Islamic Monotheism - to believe in One God

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(Allah, i.e. to worship none but Allah, Alone)) and he was not of Al-Mushrikoon"

[al-An'aam 6:161]

Allah ﷻ says concerning the people of Moosa:

"And Moosa (Moses) said: 'O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)'"

[*Yoonus 10:84*]

And He tells us that the magicians of Pharaoh said:

" 'We believe in the Lord of the 'Aalameen (mankind, jinns and all that exists).

'The Lord of Moosa (Moses) and Haroon (Aaron).'

'Verily! We hope that our Lord will forgive us our sins, as we are the first of the believers (in Moosa (Moses) and in the Monotheism which he has brought from Allah)'"

[*ash-Shu'ara' 26:47-48, 51*]

Elsewhere He tells us that they said:

"Our Lord! Pour out on us patience, and cause us to die as Muslims."

[*al-A'raaf 7:126*]

Allah tells us that Yoosuf as-Siddeeq said:

"Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

[*Yoosuf 12:101*]

Allah tells us that Balqees said:

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"My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaymaan (Solomon), to Allah, the Lord of the Aalameen (mankind, jinns and all that exists)."

[*an-Naml 27:44*]

And He tells us that the Prophets of the Children of Israel said:

"Verily, We did send down the Tawraat (Torah) (to Moosa (Moses)), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Tawraat (Torah) after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kaafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)."

[*al-Maa'idah 5:44*]

And He tells us about the Disciples:

"And when I (Allah) put in the hearts of Al-Hawariyyeen (the disciples) (of 'Eesa (Jesus)) to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'

(Remember) when Al-Hawariyyoon (the disciples) said: 'O 'Eesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?' 'Eesa (Jesus) said: 'Fear Allah,

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if you are indeed believers.'

They said: 'We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses.'"

[*al-Maa'idah 5:111-112*]

31. Examples of the middle path of Islam as compared to other religions

(2/310-313)

Islam is the middle path among other nations that oppose one another; the path of the *Sunnah* within Islam is like the path of Islam compared to other religions. With regard to the attributes of Allah ﷻ, the Muslims are in the middle between the Jews who likened the Creator to His creation and ascribed to the Creator attributes that belong only to created beings and that are attributes of imperfection, and they said that Allah is poor and stingy, and that Allah got tired when He created the universe, so He rested; and between the Christians who likened the created being to the Creator, and they ascribed to him (Jesus) attributes that belong only to the Creator, and they said that he was God.

But the Muslims ascribed to the Creator the attributes of perfection and they declared Him to be above all attributes of imperfection; they declared Him to be above having any equal in any of those attributes of perfection. So He is above having any attributes of imperfection at all, and with regard to the attributes of perfection, none of His creation can be like Him in that.

The Muslims are also the ones who took a moderate approach with regard to the Prophets. The Jews were as

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Allah says,

> **"Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed."**
>
> [*al-Baqarah 2:87*]

they used to kill the Prophets and kill those who enjoined justice.

The Christians exaggerated, so they made the Prophets, and those who were lower than them in status, partners with Allah. Allah says concerning them:

> **"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Tawraat (Torah) and the Injeel (Gospel)) to worship none but One Ilaah (God - Allah) La ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."**
>
> [*at-Tawbah 9:31*]

The Muslims believe in all of the Prophets and do not differentiate between any of them; belief in all the Prophets is obligatory and anyone who disbelieves in one of them has disbelieved in all of them. Anyone who reviles any of the Prophets is a *kaafir* who is to be sentenced to death according to scholarly consensus; there is a difference of opinion as to

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whether he should be asked to repent. Allah ﷻ says:

"Say (O Muslims), 'We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraaheem (Abraham), Isma'eel (Ishmael), Ishaaq (Isaac), Ya'qoob (Jacob), and to Al-Asbaat (the twelve sons of Ya'qoob (Jacob)), and that which has been given to Moosa (Moses) and 'Eesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).'"

[*al-Baqarah 2:136*]

"... but Al-Birr [(piety, righteousness, and each and every act of obedience to Allah, etc.)] is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, [and] the Prophets."

[*al-Baqarah 2:177*]

"The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned."

[*al-Baqarah 2:285-286*]

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

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"Whoever recites the two verses at the end of Soorat al-Baqarah at night, they will suffice him."(1)

It is proven in as-*Saheeh* that the Prophet (blessings and peace of Allah be upon him) used to recite in the two *rak'ahs* of *Fajr*: **"*Qul ya ayyuha'l-kaafiroon* (Say (O Muhammad (Peace be upon him) to these Mushrikoon and Kafiroon): *'O Al-Kafiroon* (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.))"** [*al-Kaafiroon 109*] and **"*Qul Huwa Allahu Ahad* (Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One)}.** [*al-Ikhlaas 112*] (2)

Sometimes he would recite in the first *rak'ah* the verse of faith in *Surat al-Baqarah*: **"Say (O Muslims), 'We believe in Allah and that which has been sent down to us"** [*al-Baqarah 2:136*] and in the second *rak'ah* the verse of Islam in *Soorat Aal 'Imraan:* **"Say (O Muhammad SAW): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'"** [*Aal 'Imraan 3:64].(3)*]

The Muslims also follow a middle path with regard to abrogation. The Jews said: The Lord of the Worlds cannot issue a decree contrary to what He previously decreed; and the Christians allowed their religious leaders to alter the laws

(1) Narrated by al-Bukhari, *Kitaab al-Maghaazi;* Muslim, *Kitaab Salaat al-Musaafireen wa Qasruha,* from the *hadeeth* of Abu Mas'ood al-*Ansaari,* ﷺ

(2) Narrated by Muslim, *Kitaab Salaat al-Musaafireen,* from the *hadeeth* of Abu Hurayrah ﷺ

(3) Narrated by Muslim, *Kitaab Salaat al-Musaafireen,* from the *hadeeth* of Ibn 'Abbaas ﷺ

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brought by the Messiah, so they regarded as permissible whatever they wanted and they regarded as forbidden whatever they wanted. As for the Muslims, they said: "The Lord of the Worlds decrees whatever He Wills; Surely, His is the Creation and Commandment (cf. 7:54)." No one has the right to change His religion or alter His laws; rather He introduces whatever He wills of decrees and he abrogates whatever He wills.

Similarly, with regard to rules and regulations such as what is permissible and what is forbidden, the Jews were forbidden things that were good and had previously been permitted to them, as a punishment; stringent conditions were imposed on them with regard to impurities, so they have to avoid a lot of things that are pure in addition to avoiding impurities. The Christians do not regard as forbidden that which Allah and His Messenger forbade; rather they regard impure things as permissible and they do not take care to avoid impurities. The more a monk shows that he does not care about avoiding impurities and unclean things, the better he is in their sight. As for the Muslims, Allah permitted to them good, pure things and He forbade to them bad, impure things; they follow a middle path in all things, but this is not the place to discuss this matter in detail.

32. Examples of the moderate, middle path of Ahl as-Sunnah in relation to other Muslim sects

(2/313-314)

Similarly, within Islam *Ahl as-Sunnah* follow a middle path concerning the *Sahabah*, between the *Raafidis* who exaggerate about 'Ali and regard him as infallible or as a prophet or god, and the *Khaarijis* who regard him as a *kaafir*.

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They follow a middle path concerning the punishment in the Hereafter between the *Wa'eedis*,[1] who are a group among the *Khaarijis* and *Mu'tazilah*, and the *Murji'ah* who do not affirm the punishment of any evildoers among this *ummah*.

With regard to the divine will and decree, they follow a middle path between those who deny the divine will and decree, such as the *Mu'tazilah* and others, and the *Jahamis* who affirm it but deny that there is wisdom in what Allah creates and decrees.

With regard to the divine names and attributes, they follow a middle path between the *Mu'attilah*[2] who deny the attributes of Allah or some of them, and implicitly liken Him to an inanimate or non-existent object, and those who liken His attributes to the attributes of His creation, so they ascribe to Allah the attributes of His creation. *Ahl as-Sunnah* describe Allah as He has described Himself and as His Messenger has described Him, without denying any of His attributes, likening Him to His creation, discussing how or distorting the meaning of the text.

33. Having an open-ended or limited treaty with the kuffaar is permissible

(2/318-320)

Hence there were treaties, both open-ended and limited

(1) The *Wa'eedis* are those who said that the sinners will abide in Hell for eternity

(2) The *Mu'attilah* are those who denied all or some of the names and attributes of Allah that are confirmed in the texts. There are two types of this denial: complete denial, like that of the *Jahami*s who denied all the divine names and attributes, and partial denial, like that of the *Ash'aris* who denied some of the attributes and not others. See *Sharh Lam'at al-I'tiqaad*, 113; *Talkhees al-Hamawiyyah*, 10

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by time, between the Prophet ﷺ and many of the *mushrikeen*. Those that were limited by time were binding and those that were open-ended were not binding; rather each party had the option of cancelling it. After Allah enabled him to conquer Makkah, the Prophet ﷺ led the campaign to Tabook in 9 AH, which was his last military campaign, Allah commanded him during that campaign to launch a campaign against the People of the Book until they paid the *jizyah* with willing submission, as He said:

> **"Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued."**
>
> [*at-Tawbah 9:29*]

When he returned from the campaign to Tabook, Allah revealed *Surat Baraa'ah* (*at-Tawbah*) in which He described the attitude of the hypocrites by saying: **"among them... among them."** (vv. 49, 58, etc). Hence this *surah* is called that which exposes scandal, and the defeater. And Allah commanded him to nullify all open-ended treaties and to ban the *kuffaar* from entering the Haram. The Prophet ﷺ sent Abu Bakr in charge of the Hajj, and instructed him to forbid circumambulation of the Ka'bah naked, and to announce the prohibition of the *mushrikeen* from performing Hajj. Hence he called out during the Hajj: No *mushrik* should perform Hajj after this year, and no one should circumambulate the Ka'bah naked. Then he sent 'Ali ibn Abi Taalib after him, to nullify the open-ended treaties that he had with the *mushrikeen*. Abu Bakr was the leader of the Hajj, and 'Ali

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prayed behind him and carried out his instructions, but the Prophet ﷺ sent him ('Ali) because the custom of the Arabs was that treaties could not be concluded or ended except by a man who was in a leading position or a man from his household. So the Prophet ﷺ was afraid that if he did not send a member of his household, they would not accept the nullifying of the treaties. But Abu Bakr did not go back to Madinah, nor was he dismissed from any post he had been appointed to. Whatever has been narrated of reports to that effect is known to be false.

His appointment of Abu Bakr in charge of 'Ali came after he had said to 'Ali during the Tabook campaign, "Does it not please you to be to me as Haroon was to Moosa?"(1), as has been discussed elsewhere. Allah ﷻ says:

> **"Freedom from (all) obligations (is declared) from Allah and His Messenger (SAW) to those of the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty....**
>
> **Except those of the Mushrikoon with whom you have a treaty... So fulfill their treaty to them to the end of their term. Surely Allah loves Al- Mattaqoon (the pious)."**
>
> [*at-Tawbah 9:1-4*]

Some of the *fuqaha'* thought that it is not permissible to make treaties with the *kuffaar* except for a limited time, then they differed. Some said that it is permissible to break the treaty and that it is not binding. Others said rather that it is binding and should not be broken. And they differed

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab Fadaa'il as-Sahabah*

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concerning what the Prophet ﷺ did of breaking treaties. The correct view is that it is permissible to make treaties, either open-ended or limited by time; if they are limited by time, they are binding and it is not permissible to break them, because Allah says: **"So fulfill their treaty to them to the end of their term."** [*at-Tawbah 9:4*]. If they are open-ended, they are not binding.

34. Can jizyah be taken from any kaafir? Or can it only be taken from the People of the Book?

(2/321-322)

Then the scholars differed after the revelation of the verse of *jizyah*:[1] can *jizyah* be taken from the People of the Book and those who it is thought may have received a book, and not others, or can it be taken from any *kaafir* with whom it is permissible to make a treaty? Is (the reason why) the Prophet ﷺ did not take it from the Arabs that his fighting with them came before the verse of *jizyah* was revealed, or is an exception made in the case of the *mushrik* Arabs? There are three well-known scholarly opinions, but the majority regard it as permissible to take *jizyah* from the *mushrik* Indians, Turks and other types of non-Arabs, as it is permissible to make treaties with these groups when necessary or where there is an interest to be served by doing so.

35. Innovated sects such as the Khaarijis, Shi'ah and others are better than the philosophers

1) The verse of jiqyah is: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued" [at-Tawbah 9:29].

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(2/326)

The philosophers who pretend to be Muslim say that they follow the Messenger ﷺ but if you examine what they really say about Allah, His Angels, His Books, His Messengers and the Last Day, it becomes clear to anyone who knows the message of the Messenger and the reality of what they say, that what they say is not the same as what those who believe in Allah and His Messenger, and the Muslims, say. Rather what the philosophers say is strongly influenced by the views of the disbelievers and hypocrites.

The various groups of *ahl al-kalaam*, despite their innovations and misguidance, are closer to the Messenger and to the religion of Islam, whether they are *Khaarijis*, *Shi'ah*[1], *Mu'tazilah* or *Karraamis*[2]. But most of *ahl al-kalaam*

(1) The *Shi'ah* are those who supported (*shaaya'u*) 'Ali ﷺ and preferred him over Abu Bakr and 'Umar. Some of them said that he was to be the caliph after the Messenger of Allah, on the basis of clear or implicit texts, and they believe that the leadership of the *ummah* (Imamate) is limited to him and his descendants, and if it goes to others, that is because of their wrongdoing or because of *taqiyyah* (dissimulation) on the part of 'Ali or some of his descendants. They say that belief in the Imamate of 'Ali is one of the fundamentals of Islam and that the Imams are infallible. There are very many sects of *Shi'ah*; the main groups are three – the extremists, the *Zaydi*s and the Imamis.
See: *al-Milal wa'n-Nihal*, 1/146; *at-Tabseer fi Usool ad-deen*, p. 16; *Kashshaaf Istalahaat al-Funoon*, 4/136

(2) The *Karraamis* were the companions of Abu 'Abdillah Muhammad ibn Karraam. They said that the Creator – may He be exalted – is a physical being and that He has weight and is a creator without creation, a provider without provision. They also said that faith is words on the lips only without belief in the heart, and that the hypocrites were believers in a real sense in this world, but in the Hereafter they will be in the Fire. The *Karraamis* differed amongst themselves; some authors thought that there were twelve groups among them and some limited the number of groups to three.

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debated with them (the philosophers) on a flawed basis, whether they tried to base their arguments on texts or reason, so they did not reach a proper Islamic understanding in many of the issues they debated; rather they kept adding to Islam that which is not part of it. And they did not base their arguments on a proper foundation or reach the right conclusion in their attempts to refute the views of their opponents; rather they refuted false views with false views and innovation with innovation.

But the misguidance of the philosophers was greater and they are in greater opposition to facts based on *shar'i* and rational evidence with regard to issues of divinity and religious issues than the innovators of *ahl al-kalaam*. But the lack of knowledge of the truth and the evidence thereof on the part of *ahl al-kalaam* caused the philosophers to prevail over them. This is like (Muslim) troops who are evildoers, when they engage in fighting with *kaafir* troops in such a way that they are neither good and righteous nor are they evildoers but tough, and this is what leads to the *kaafir* prevailing over them, unless the *kaafir* are worse than them in terms of evildoing and wrongdoing, in which case the Muslim evildoers may prevail over them, because wrongdoing leads to negative consequences but justice to all is a duty for all, in all circumstances. Allah only sent the Messengers and revealed the Books so that mankind may keep up justice.

Allah ﷻ says:

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up

See: *al-Farq bayna al-Firaq*, p. 215-225; *al-Milal wa'n-Nihal*, 1/108-113; *'Aqaa'id ath-Thalaath wa Sab'eena Firqah* by al-Yamani, 1/275; *Minhaaj as-Sunnah*, 2/379; *al-Fataawa*, 3/103

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justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind."

[*al-Hadeed 57:25*]

"It is Allah Who has sent down the Book (the Quran) in truth, and the Balance (i.e. to act justly)."

[*ash-Shoora 42:17*]

"And the heaven He has raised high, and He has set up the Balance."

[*ar-Rahmaan 55:7*]

"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety."

[*al-Maa'idah 5:8*]

So Allah has enjoined the believers to be just towards the disbelievers, even if they hate them and resent them, in accordance with the command of Allah and His Messenger. Allah ﷻ says:

"And if you judge, judge with justice between them."

[*al-Maa'idah 5:42*]

"But transgress not the limits. Truly, Allah likes not the transgressors."

[*al-Baqarah 2:190*]

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Selections from al-Istighaathah fi'r-Radd 'ala al-Bakri

36. al-Waleed ibn 'Abd al-Malik is the one who incorporated the Prophet's burial chamber into the Mosque

Ibn Taymiyah said, explaining that the *Salaf* did not seek help by means of the Prophet's grave:

(1/146)

What may confirm this is the fact that when 'Aa'ishah was still alive, the house and did not have a small window; rather it was open to the sky and the sun would shine down into it, as it is proven in *as-Saheehayn* from 'Aa'ishah that the Prophet ﷺ used to pray *'Asr* when the sun was in her apartment and the shadow had not yet appeared in her apartment.[1]

The apartment remained like that until al-Waleed ibn 'Abd al-Malik added to the Mosque during his caliphate, when he incorporated the apartment into the Mosque of the Prophet ﷺ; his governor in Madinah was his paternal cousin, 'Umar

(1) Narrated by al-Bukhari in his *Saheeh, Kitaab Mawaaqeet as-Salaah*; Muslim, *Kitaab al-Masaajid wa Mawaadi' as-Salaah*

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ibn 'Abd al-'Azeez. The apartments of the Prophet's wives were to the east of the mosque, towards the *qiblah* side (the south). al-Waleed instructed 'Umar ibn 'Abd al-'Azeez to buy the apartments from their owners, the heirs of the wives of the Prophet ﷺ. So they were bought and incorporated into the mosque on the *qiblah* side of the mosque and on its eastern side. From that time the Prophet's burial chamber was incorporated into the mosque; before that it was outside the mosque, during the lifetime of the Prophet ﷺ and after his death. Then he built a high wall around the apartment of 'Aa'ishah, in which the grave was, and after that a small window was made in it, through which they could lower down whatever was needed to sweep and clean the chamber.

37. The origin of idol worship has to do with graves

Ibn Taymiyah (may Allah have mercy on him) said, in the context of discussing the various categories of seeking help from the dead and how the devils appear to people in the form of those who are dead or absent:

(1/157)

... Rather the origin of idol worship has to do with graves, as Ibn 'Abbaas[1] and others said.

(1) al-Bukhari narrated in his *Saheeh* from Ibn 'Abbaas ﷺ that he said: "The idols that the people of Nooh had appeared among the Arabs later on. Wudd was the idol of (the tribe of) Kalb in Doomat al-Jandal and Suwaa' was the idol of (the tribe of) Hudhayl. As for Yaghooth, it was the idol of (the tribe of) Muraad then Banu Ghutayf in al-Jawf, at Saba'. As for Ya'ooq, it was the idol of (the tribe of) Hamadaan. As for Nasr, it was the idol of Himyar, the clan of Dhu'l-Kilaa.' These were the names of righteous men among the people of Nooh. When they died, the Shaytaan inspired their people to set up altars in the places where they used to sit, and call them by their names. So they did that, but they were not worshipped until those people died and

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38. In many cases people's resentment towards the Christians is not based on any religious motive; rather it is because they are prevailing and have power in this life

(1/241)

I used to tell them that Allah has promised to grant victory to the believers against the disbelievers, but you are similar to the Christians; rather among them (the Muslims) are those who are worse in disbelief than the Christians and more heretical and hypocritical than the Christians. Much of their resentment towards the Christians is because of jealousy, as they (the Christians) have a bigger share of this life in terms of prominence and wealth; they do not resent them because of their disbelief or their religion, as they have a great deal in common with them with regard to much of that. Some of them are worse in disbelief and hypocrisy than the Christians, and some of the Christians are worse than them in disbelief. Some of their shaykhs have a greater inclination towards the Christians than to the Muslims, and they tell the Christians to remain steadfast in their religion; they tell them: if you reach the level of certainty, as we do in our tariqah, then you have no need of Islam; rather you may continue to be Christian.

39. Four types of seeking help, and the ruling on each type

Ibn Taymiyah (may Allah have mercy on him) said, when mentioning different categories of the innovation of calling upon the dead:

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knowledge was erased, then they were worshipped."

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(1/154)

Hence the devils may appear in the form of one who is dead or absent, as they used to appear to the idol worshippers. In fact the origin of idol worship has to do with graves, as was stated by Ibn 'Abbaas and others.

40. Asking of people is haraam in principle; it is more haraam than eating dead meat

(1/277)

As for asking of people, asking of them is *haraam* in principle, as stated in the texts; it is only permissible in the case of necessity.

(1/283)

The texts imply that not asking of people is preferable in all cases. Hence the Prophet ﷺ said, when describing the seventy thousand (who will enter paradise without being brought to account): "...the ones who do not ask others to perform *ruqyah* for them..."[1] The one who asks another to perform *ruqyah* for him is asking for *du'a* from the one who performs *ruqyah*, but Allah ﷻ says:

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in

(1) The *hadeeth* in full is: "Seventy thousand of my *ummah* will enter Paradise without being brought to account." They said: Who are they, O Messenger of Allah? He said: "They are the ones who do not ask others to perform *ruqyah* for them, or believe in omens, or use cautery, and they put their trust in their Lord."
Narrated by al-Bukhari, *Kitaab at-Tibb*; Muslim, *Kitaab al-Eemaan*

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Allah, then He will suffice him."

[*al-Talaaq 65:2-3*]

Allah says that He will suffice the one who puts his trust in Him, and that He will inevitably grant provision to the one who fears Him and keeps his duty to Him from sources that he could never imagine. Dead meat (that which has not been slaughtered in the prescribed manner) may be provision that Allah gives him at a time of necessity when he has no right to refrain from eating it, thus contributing to his own demise. And if wealth comes to him without him asking for it or hoping for it, he may take it. All of this indicates that asking of people and seeking help from them is *haraam* in principle, and it is not permissible except in the case of necessity. This makes it more likely that doing that is more *haraam* than eating dead meat.

41. Ruling that a person is a kaafir is only for Allah ﷻ; no one else has the right to do that

(1/381-382)

Similarly, ruling that a person is a *kaafir* is only for Allah; no one is to be regarded as a *kaafir* except the one whom Allah and His Messenger have ruled is such. Moreover, the verdict that a specific person is a *kaafir* and the permissibility of sentencing him to death is conditional upon the prophetic proof having reached him, proof based on sound texts that the one who goes against them is a *kaafir*. Otherwise, not everyone who is unaware of some matter of Islam is to be deemed a *kaafir*.

42. It is permissible to praise Allah in verses of poetry; in fact this is something good

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(2/454-460)

It is permissible to praise Allah in verse and also to call upon Him in this manner. Al-Aswad ibn Saree' said to the Prophet ﷺ, when he recited some poetry praising Allah ﷻ: "I have praised my Lord in so many ways." The Prophet ﷺ said:

"Your Lord loves praise."(1)

And no one objected to that, but it was narrated that he did not ask him to recite this poetry; and it was narrated that he did ask him to recite it, as Imam Ahmad narrated in his *Musnad* that al-Aswad ibn Saree' said: "I said, O Messenger of Allah, I have praised my Lord in one poem and I praised you in another." The Prophet ﷺ said:

"Go ahead (and recite the poems), and start with praise of Allah."(2)

But it is proven that he asked ash-Shareed ibn as-Suwayd ath-Thaqafi to recite the poetry of Umayyah ibn as-Salt, and he kept saying:

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(1) Narrated by Ahmad in *al-Musnad*, 3/435; al-Haakim in *al-Mustadrak, Kitaab Ma'rifat as-Sahabah*, 3/614. He said: Its *isnaad* is *Saheeh*, and adh-Dhahabi agreed with him. Also narrated by at-Tabaraani in *al-Mu'jam al-Kabeer*, 1/282, no. 821, 820, 822, 824, 825; al-Bukhari in *al-Adab al-Mufrad*, p. 289. This version was narrated by al-Haakim. Classed as *hasan* by Naasir ad-Deen al-Albaani in *Saheeh al-Adab al-Mufrad* by Imam al-Bukhari, p. 220, no. 660

(2) Narrated by Ahmad in *al-Musnad*, 3/435, 4/24; al-Haakim in *al-Mustadrak*, 3/651, *Kitaab Ma'rifat as-Sahabah*. He said: The *hadeeth* has a *Saheeh isnaad*, and adh-Dhahabi commented: Ma'mar narrated some munkar (odd) reports; his full name is Ma'mar ibn Bakaar as-Sa'di. Also narrated by at-Tabaraani in *al-Mu'jam al-Kabeer*, 1/282, no. 819; al-Bukhari in *al-Adab al-Mufrad, Bab man madaha fi'sh-Shi'r*, p. 125, no. 343. It was classed as *da'eef* by al-Albaani in *Da'eef al-Adab al-Mufrad*, p. 45.

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"Go on, go on (recite more)."[1]

For example, the Prophet ﷺ said:

"Your brother does not say dirty words,"[2] referring to Ibn Rawaahah. That was when he recited poetry for the Prophet ﷺ:

"I bear witness that the promise of Allah is true
And that the Fire is the abode of the disbelievers,
That the Throne is floating above the water,
And above the Throne is the Lord of the Worlds.
It (the Throne) is carried by strong angels,
The angels having marks of distinction."

And he said:

"Among us is the Messenger of Allah,
Reciting His Book in the early morning time.
He showed us guidance after we had been blind,
So our hearts are certain that whatever he says, will surely happen.
His side does not touch his bed at night (as he is busy in worship)
Whilst the disbelievers are sound asleep in their beds."

The Prophet ﷺ and the *Sahabah* used to recite the following words of poetry:

"O Allah, were it not for You, we would not have been guided

---

1) Narrated by Muslim in *Kitaab ash-Shi'r* as follows: I rode behind the Messenger of Allah ﷺ one day, and he said: *"Do you know anything of the poetry of Umayyah ibn Abi'l-Salt?"* I said: Yes. He said: "Go on (recite it)." So I recited a line, then he said: "Go on," and I recited a line, until I had recited one hundred lines.

2) Narrated by al-Bukhari in *Kitaab at-Tahajjud*, from the *hadeeth* of Abu Hurayrah ﷺ

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and we would not have given charity or prayed.

Send down tranquillity upon us

and keep our feet steadfast when we meet the enemy.

The enemy have transgressed against us

but if they intend to drive us away (from our religion), we refuse."

The following line of verse is a supplication to Allah:

"Send down tranquillity upon us,

and keep our feet steadfast when we meet the enemy."

The *Sahabah* used to say:

"O Allah, true life is the life of the Hereafter

so forgive the Ansaar and the Muhaajireen."(1)

The Prophet ﷺ used to recite it but it was narrated that he said, *"So forgive the Muhaajireen and the Ansaar."*(2) This was a *du'a* in verse, and he approved of the *Sahabah* saying it, which indicates that it is permissible.

43. Not all poetry is blameworthy

(2/461-462)

Not all poetry is blameworthy; rather some of it is permissible as it is proven in *as-Saheeh* that the Prophet ﷺ said:

"Some poetry contains wisdom."(3)

Allah ﷻ says:

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(1) Narrated by al-Bukhari, *Kitaab al-Maghaazi*, from the *hadeeth* of Anas ibn Maalik

(2) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; *Kitaab al-Maghaazi*; Muslim, *Kitaab al-Jihad wa'l-Siyar*

(3) Narrated by al-Bukhari, *Kitaab al-Adab*, from the *hadeeth* of Ubayy ibn Ka'b

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"As for the poets, the erring follow them,

See you not that they speak about every subject (praising others right or wrong) in their poetry?

And that they say what they do not do.

Except those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous deeds, and remember Allah much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned"

[*ash-Shu'ara' 26:224-227*]

But Allah exempted from criticism those poets whom He mentioned, which indicates that not all poets are blameworthy. It is proven in *as-Saheeh* that the Prophet ﷺ used to set up a *minbar* for Hassaan ibn Thaabit and instruct him to lampoon the *mushrikeen*, and he would say:

"O Allah, support him with *Rooh*-al-Quds (Jibreel)."[1]

According to another report, he said:

"*Rooh*-al-Quds (Jibreel) is with you so long as you keep standing up for Allah and His Messenger."[2]

The Prophet ﷺ heard the poetry of Khuzaa'ah when they came to him after Banu Bakr attacked Khuzaa'ah, and they composed the well-known *qaseedah* (ode) in which it says:

"Quraysh have broken their promise

and they have transgressed the confirmed covenant..."

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1) Narrated by al-Bukhari, *Kitaab as-Salaah*; *Kitaab Bad' al-Khalq*; *Kitaab al-Adab*; Muslim, *Kitaab Fadaa'il as-Sahabah*

2) Narrated by Muslim, *Kitaab Fadaa'il as-Sahabah*

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He also listened to the famous *qaseedah* of Ka'b ibn Zuhayr which begins with the words *Baanat Su'aad*.[1] And there are other *shar'i* indications that in some cases it is permissible to recite, compose and listen to poetry. This is one of the signs that highlight the wisdom and greatness of *shari'ah* and its rulings, and that it is like the ship of Nooh: whoever embarks upon it will be safe and whoever stays behind will be drowned.

44. Ruling on praying in churches

(2/474)

The *fuqaha'* differed concerning praying in churches. Al-Bukhari said: Ibn 'Abbaas said: "There is nothing wrong with praying in churches."[2] It was also said that it is *makrooh* in all cases, and it was said that it is permissible.

The correct view is that if there are any statues in the church, then it is like the mosques that are built around graves and like places in which idols are kept. In that case, the one who prays in that place is acting like one who worships something other than Allah, even if his intention is to pray to Allah there. This is like the one who offers a prayer at the time when the sun is rising or setting, because that is resembling those who worship something other than Allah; so praying at those times was forbidden so as to block the means (that may lead to *shirk*). Moreover, the angels do not enter a building in which there is an image, so how can he pray in that place? Hence the Prophet ﷺ did not enter the Ka'bah until the images had been removed. This is unlike a church in which there are no images. If it is said that it is

(1) The story is told at length in *Seerat Ibn Hishaam*, 4/503; *al-Bidaayah wa'n-Nihaayah*, 4/35

(2) Narrated by al-Bukhari, *Kitaab as-Salaah*, in a mu'allaq report

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makrooh because it is a place of *kufr* (disbelief), it might be said that praying in a place of *kufr* is like conquering the land of *kufr* and making it the land of Islam, and it is like when the Muslims pray in *dar al-harb* (land of war). The Prophet ﷺ instructed Thaqeef to make their place of worship in the place where the house of (the idol) al-Laat had stood, after al-Laat was destroyed.(1)

That is why the one who remembers Allah among people who are heedless is regarded as superior to others (who remember Him among people who are devout), and it was said that "He is like a green tree among dead trees."(2) The one who worships Allah among disbelievers and heedless people will have a greater reward than others. If it is said: Praying there is a kind of usurping their property, the response is that the churches do not belong to anyone, and they have no right to prevent anyone from worshipping Allah there, because we made a peace deal with them on that basis. In fact 'Umar ibn al-Khattab ﷺ stipulated that they should open the doors (of their churches) for people to pass through them.

45. One of those who carry out the decrees of judges used to pray at a grave, then he found out that it was the grave of a Raafidi

(1) Narrated by Abu Dawood, *Kitaab as-Salaah*, and Ibn Maajah, *Abwaab al-Masaajid*, from the *hadeeth* of 'Uthmaan ibn al-'Aas ﷺ. Its *isnaad* is *da'eef*; it includes Muhammad ibn 'Abdillah ibn 'Iyaad al-Taa'ifi, who was not regarded as trustworthy by anyone except Ibn Hibbaan. Hence al-*Hafiz* said in *at-Taqreeb* (2/98): It is maqbool (acceptable).

(2) Al-*Hafiz* al-'Iraqi said in *Takhreej al-Ihya'* (1/241): It was narrated by Abu Na'eem in *al-Hilyah* and by al-Bayhaqi in *ash-Shu'ab* from the *hadeeth* of Ibn 'Umar with a *da'eef isnaad*.

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(2/500)

Even one of our companions who carries out the decrees of the judges, when he heard that I forbid that, he became confused and restless, because he trusts what I say but he believed in something that was contrary to what I said. He said to one of our companions in secret: "I got my *du'a* answered at a grave in al-Qurraafah." That man said to him: "I shall go there with you to find out (whose grave it is)." So they went there, and they found written on it the words, "The slave of 'Ali." Then they realised that it was the grave of either a *Raafidi* or an *Isma'ili*.

46. The hadeeth: "The Black Stone is the right hand of Allah on earth"

(2/592)

Elsewhere we explained that all the talk about the phrases of the Qur'an and *Sunnah* and the claims that they cannot be accepted as they appear to be are due to misunderstanding of the texts and it is not because of any shortcoming in clarity on the part of Allah or His Messenger. Rather it results from misinterpretation, like the group that misinterpreted the words, "The Black Stone is the right hand of Allah on earth and whoever touches it, it is as if he shook hands with Allah and kissed His right hand."[1] This is known from Ibn 'Abbaas and was narrated in a *marfoo'* report, although this version is not proven. Some suggested that it needs to be interpreted in a way other than its apparent meaning, but that is not correct, because it says, "The right hand of Allah on earth," and the phrase, "on earth" is specific and not general. And

(1) This *hadeeth* is false and cannot be soundly attributed to the Prophet ﷺ. See *as-Silsilah ad-Da'eefah* by al-Albaani, 1/390, *hadeeth* no 223

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to confirm the meaning it says, "Whoever touches it, it is as if he shook hands with Allah and kissed His right hand." That which is likened to the Black Stone is something other than what it is likened to. So the *hadeeth* highlights that it is not a divine attribute; rather it is something like the right hand with regard to touching and kissing. It is not to be understood in any other way.

47. If the Muslim enters the land of the Raafidis and Khaarijis and conceals his love for the Sahabah and even gives a wrong impression, he is not sinning

(2/595)

If it so happens that a person has in his heart something other than what he says openly, he is not a heretic unless he is concealing disbelief. Otherwise, if a person hides something in his heart, believing it to be the religion of Islam, and he defends it, he is not a heretic according to the *fuqaha'*. Rather if he is mistaken, then he may be an innovator, but if he got it right but kept quiet for fear of harm, then he is not an innovator. If a Muslim enters the land of the *Raafidi*s and *Khaarijis* and conceals his love for the *Sahabah* (may Allah be pleased with them) he is not a heretic, and if he tries to give a different impression to others, then he is not sinning.

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Selections from al-Jawaab as-Saheeh liman baddala Deen al-Maseeh

48. The miracles of the Prophet ﷺ are of two types; three categories of tangible miracles and six categories of intangible miracles

Ibn Taymiyah said in the margin of the book:

(1/399)

The miracles of the Prophet ﷺ are of two types:

-1- Tangible miracles, which fall into three categories:

(i) Those which were not part of his essence; these are the miracles which Allah caused to happen at his hands.

(ii) Those that were part of his essence, such as the Seal of Prophethood between his shoulders, and what was seen of his physical attributes and appearance that pointed to his Prophethood.

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(iii) Those that were part of his character, such as his honesty, trustworthiness, courage and so on.

-2-

Intangible miracles, which fall into six categories:

(i) That he came from a tribe that was not scholarly and he did not travel anywhere except twice to Syria. As that was the case, no accusation could be made that he made the claim of Prophethood of his own accord.

(ii) He spent the first forty years of his life with no involvement in such issues, although youth is the age of ambition and drive for matters of this nature.

(iii) He went through a great deal of trouble and hardship in order to convey the message.

(iv) His *du'a*s were answered; he never asked Allah for anything but He answered his prayer.

(v) His coming was foretold in the previous Books; many of these texts are still extant.

(vi) He spoke of the unseen in a manner that proved that he was a Prophet from Allah, otherwise who could have told him about that?

49. Shirk is prevalent among the Christians and arrogance is prevalent among the Jews

(3/67)

This God whom Muhammad ﷺ and his *ummah* worship is not the same as the god of the *mushrikeen* whom they worship. Even though He is the One Who deserves to be worshipped, they associate others with Him in worship and they describe Him in ways that have nothing to do with Him.

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So they do not devote their worship to Him alone, and they worship alongside Him other gods, if they do not refrain from worshipping Him. A person's connection to the object of worship to which he is truly devoted is not the same as his connection to the One Who deserves to be worshipped Whom he is not worshipping; rather he is associating others with Him or he is too arrogant to worship Him. This is the one concerning whom Allah says: "I worship not that which you worship" [al-*Kaafiroon* 109:2].

Shirk is prevalent among the Christians and arrogance is prevalent among the Jews.

50. It is essential to differentiate between saying that the divine attributes are different from the divine Essence and saying that they are not Allah

(5/16-19)

Those who affirmed the divine attributes disputed as to whether it may be said that the attributes are the very Essence of Allah or that they are not the very Essence of Allah, or that it should not be said that they are different from the Essence or that they are not different from the Essence.

Many of them differentiated between different attributes; some of them they regarded as additional to His Essence and some of them they regarded as not additional to His Essence. The difference is based on what the thinker imagines, not what the situation really is in and of itself. If they could imagine the Essence without a particular attribute, they would say that this is additional; otherwise they said that it is not additional. This means that it is additional according to their understanding of the divine Essence; but in reality there is no Essence that is devoid of a particular attribute

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which is additional to it. Rather there is nothing but this Essence that possesses these attributes.

But it is essential to see the difference between saying that the attributes are different from the Essence and saying that the attributes are not Allah, for the name of Allah refers to His Essence that possesses these attributes. So if one says, for example: I prayed to Allah or I worshipped Allah, that does not mean that he prayed to an Essence that is separate (from the attributes) or to attributes that are separate (from the Essence). Rather he prayed to or called upon the Essence that possesses these attributes, so His name refers to that fact. So His attributes are not excluded from His name, nor are they additional to it. If it is said that they are additional to the pure Essence, or someone thinks that they are additional to the Essence with the attributes that are implied by the name, this is a mistake. But mistaken thinking and slips of the tongue concerning this matter are many.

If it is said that the attributes are different from the Essence, that is not as problematic as saying that the attributes of Allah are different from Allah, because the name of Allah includes His attributes.

If it is said that the attributes are different from Him, then we understand from that that they are separate from Him, and this is false. Hence when those who denied the attributes of Allah[1] debated with the scholars of the Muslims, such as when they debated with Imam Ahmad ibn Hanbal during the well-known trial[2] he went through, they said to him:

(1) This refers to the *Mu'attilah*, who denied the divine attributes and denied that they are not separate from His Essence, as the *Jahamis*, *Mu'tazilah* and others did.
See: *Haamish al-Jawaab as-Saheeh*, 5/17

(2) That was when the 'Abbasid caliph al-Ma'moon tried to force the people to adopt the view that the Qur'an was created,

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"What do you say about the Qur'an and the word of Allah? Is it Allah or something other than Allah?" He would answer them by asking them about His knowledge. He would say to them: "What do you say about the knowledge of Allah? Is it Allah or is it something other than Allah?" And he also responded by saying that the Messengers never uttered a word concerning either of the two scenarios, so they have no proof, on the basis of the word of Allah and His Messenger. Allah did not say concerning His words, "This is Me;" nor did He say, "This is something other than Me," so that one might say that as He made His words different than Him and He has told us that He is the Creator of everything, (one might conclude that the Qur'an is created).

If they want to use religious texts to support their view, there is no proof there, and if they want to use rational arguments to support their view, what matters is what is meant, not what is said.

51. Kufr is of four types: denial, rejection, stubbornness and hypocrisy.

and Imam Ahmad stood up to him and denounced that, so he and his colleague, Muhammad ibn Nooh, were arrested and sent to al-Ma'moon in ar-Raqqah. Then al-Ma'moon died and was succeeded by al-Mu'tasim, and they remained in jail, and he issued orders that Ibn Hanbal be beaten, and he himself supervised the punishment. Then he released him, and he went home after twenty-eight months of arrest and torture. Then al-Mu'tasim died and was succeeded by al-Waathiq, who told him to go into voluntary exile. So he went into hiding until al-Waathiq died. Then al-Mutawakkil came to power, and the turmoil was over and the *Sunnah* prevailed. Quoted from *Haamish al-Jawaab as-Saheeh*, 5/18

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The annotator of the book *al-Jawaab as-Saheeh fiman baddala Deen al-Maseeh* said in his explanatory note:

(5/322)

"*Kufr* is of four types:

The *kufr* of denial, which is not acknowledging Allah at all, like the *kufr* of Pharaoh.

The *kufr* of rejection, which is acknowledging Allah in one's heart but not affirming that belief verbally, like the *kufr* of Iblees.

The *kufr* of stubbornness, which is acknowledging Allah in one's heart and affirming that verbally, but not submitting to Him, like the *kufr* of Umayyah ibn Abi's-Salt and Abu Taalib.

The *kufr* of hypocrisy, which is paying lip service to faith but not believing it is true in one's heart."

52. The location of the cave of the Companions of the Cave is in the village of ar-Rajeeb in Jordan, seventeen kilometres from Amman

The annotator of the book *al-Jawaab as-Saheeh fiman baddala Deen al-Maseeh* said in his explanatory note:

(5/322)

"The London newspaper *al-*Muslim*oon* stated in issue no. 109, dated 7/7/1407 AH, that a Muslim researcher, Muhammad Tayseer Zabyaan, who of Jordanian nationality, has discovered the location of the cave in ar-Rajeeb, which is seventeen kilometres from Amman. This name, ar-Rajeeb, is derived from the word ar-Raqeem (the Inscription, mentioned in al-

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Kahf 18:9). Ar-Rajeeb is a small village inhabited by people from the ash-Shawaabikah tribe. Excavations were carried out in this cave, leading to the discovery of eight graves and a collection of relics. This researcher confirmed that the claim that the cave is located in Ephesus is a false claim that has no basis; the reason for it is that historians and clergymen insisted that Ephesus is the location of the cave because in their opinion it was one of the most important centres of Christian preaching."

53. Stories and incidents of the disbelievers of Makkah and others, which highlight the fact that they believed the message preached by the Prophet ﷺ, even though they rejected it

(5/358-386)

We stated that although his people were very hostile towards him, they still acknowledged his sincerity and honesty, as they never found him telling a lie. In fact they acknowledged that what he said was not poetry or soothsaying, and that he was not a sorcerer. In the beginning they sent word to the land where there were scholars of the People of the Book to ask them about him, because there were no such people in Makkah.

In *as-Saheehayn* it is narrated from Ibn 'Abbaas that Abu Sufyaan ibn Harb told him: "I went to Syria during the period when there was a truce between me and the Messenger of Allah. Whilst I was in Syria, a letter came from the Messenger of Allah ﷺ to Heraclius. Dihyah al-Kalbi brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: 'Is there anyone here from the

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people of this man who claims that he is a Prophet?' They said: 'Yes.' I was called, along with a number of men from Quraysh, and we entered upon Heraclius, who seated us before him and said: 'Which of you is closest in kinship to this man who claims that he is a Prophet?' Abu Sufyaan said: I am.' So he seated me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him.' Abu Sufyaan said: 'By Allah, were it not for the fear that people would say that I lied, I would have lied.' Then he said to his interpreter: 'Ask him, what is his lineage among you?' I said: 'He is of good lineage among us.' He said: 'Was there any king among his forefathers?' I said: 'No...'[1] and he narrated the rest of the *hadeeth*.

1) It was narrated by al-Bukhari in *Kitaab Bad' al-Wahy* and Muslim in Kitaab *al-Jihad wa's-Siyar*, as follows:
"Heraclius sent a messenger to him when he was with a caravan of Quraysh who had come as merchants to Syria during the period in which the Messenger of Allah ﷺ had made a truce with Abu Sufyaan and the *kaafir* of Quraysh. So they went to him when they were in Aelia. He summoned them to his court when he had the senior dignitaries of the Byzantines around him. He summoned them and he summoned his interpreter, then he said: 'Which of you is closest in kinship to this man who claims that he is a Prophet?' Abu Sufyaan said: 'I am the closest in kinship to him.' He said: 'Bring him closer to me and bring his companions and make them stand behind him.' Then he said to his interpreter: 'Tell them that I am going to ask this one about this man, and if he tells me a lie, let them refute him.' By Allah, were it not that I would feel ashamed of them calling me a liar, I would have told lies about him. The first thing he asked me about him was: 'What is his lineage among you?' I said: 'He has a good lineage among us.' He said: 'Has anyone among you ever said the same thing (i.e., claimed to be a Prophet) before him?' I said: 'No.' He said: 'Was anyone among his forefathers a king?' I said: 'No.' He said: 'Is it the nobles among the people who follow him or the lowly?'

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I said: 'It is the lowly.' He said: 'Are they increasing in number or decreasing?' I said: 'Rather they are increasing.' He said: 'Does anyone among them become displeased with his religion and apostatise from it after entering it?' I said: 'No.' He said: 'Did you ever accuse him of telling lies before he said what he said?' I said: 'No.' He said: 'Does he commit acts of treachery?' I said: 'No, but we have a truce with him and we do not know what he will do regarding it.' I could not find any opportunity to say anything against him except this. He said: 'Have you ever fought him?' I said: 'Yes.' He said: 'What was the outcome of your fight with him?' I said: 'The war between us was ongoing; sometimes he prevailed and sometimes we did.' He said: 'What does he enjoin you to do?' I said: 'He tells us to worship Allah alone, not associating anything with Him, and to give up the way of our forefathers. And he enjoins us to pray, give *Zakaah*, speak the truth, be chaste, and uphold ties of kinship.'

Heraclius said to the interpreter: 'Tell him: I asked you about his lineage, and you told me that he has a good lineage among you. Such are the Messengers; they are sent with a good lineage among their people. I asked you whether anyone among you had ever said the same thing (i.e., claimed to be a Prophet), and you said no. If anyone had said this before him, I would have said that he was a man following something that had been said before him. I asked you whether anyone among his forefathers was a king, and you said no. If there had been any king among his forefathers, I would have said he was a man seeking to regain his father's kingdom. I asked you whether you had ever accused him of telling lies before he said what he said, and you said no, and I know that one who does not tell lies about people cannot tell lies about Allah. I asked you whether it is the nobles among the people who follow him or the lowly, and you told me that it is the lowly who follow him. They are always the followers of the Messengers. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. This is the way of true faith until it is complete. I asked you whether anyone becomes displeased with his religion and apostatises from it after entering it, and you said no. Such is true faith, when its delight enters the hearts and settles there. I asked you whether he commit acts of treachery, and you said no. This is how the Messengers are; they never commit acts of treachery. I asked you

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what he enjoins upon you, and you said that he enjoins you to worship Allah alone and not to associate anything with Him, and he forbids you to worship idols, and he enjoins you to pray, speak the truth and be chaste. If what you say is true, then soon his authority will reach the place where I am standing. I knew (from the Scriptures) that he would appear, but I did not think that he would be from among you. If I knew that I could definitely reach him, I would go immediately to meet him, and if I were with him I would certainly wash his feet.'

Then he called for the letter of the Messenger of Allah ﷺ with which he had sent Dihyah to the ruler of Busra, who had handed it over to Heraclius. The letter read as follows:

'In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad the slave of Allah and His Messenger to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. To proceed:

I invite you to Islam; become Muslim, you will be safe and Allah will give you a twofold reward. But if you turn away, then upon you will be the sins of the peasants. 'Say (O Muhammad SAW): O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: Bear witness that we are Muslims.' [Aal 'Imraan 3:64].'

Abu Sufyaan said: When he said what he said and he had finished reading the letter, there was a great deal of shouting and raised voices in his presence. We were made to leave and I said to my companions when we left: 'The matter of Ibn Abi Kabshah [a derogatory nickname for the Prophet ﷺ] has become so prominent that even the King of Banu'l-Afsar [the Byzantines] is afraid of him!' Then I became sure that he would prevail, until Allah instilled Islam in my heart.

Ibn an-Naazoor was the governor of Aelia and Heraclius was the leader of the Christians of ash-Shaam. He narrated that one day, when Heraclius was in Aelia, he woke up in a bad mood. One of his patriarchs asked him why he was in such a bad mood. Ibn an-Naazoor said: "Heraclius was a foreteller who used to look at the stars (i.e., practise astrology), so he said to them when they asked him that: 'Last night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared. Who are

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In *as-Saheehayn* it is narrated from 'Abdullah ibn Mas'ood that Sa'd ibn Mu'aadh said to Umayyah: "They (meaning the Prophet and his Companions) will kill you." He was very scared by that news and he told his wife about that. She said: "By Allah, Muhammad does not tell lies."

According to another report he himself said: By Allah, Muhammad does not tell lies. And he decided not to join Quraysh on their campaign, for fear of that. He said: "By Allah I shall not leave Makkah." He wanted to stay behind from Badr until Abu Jahl said to him: "If the people see you staying behind when you are the chief of this valley, they

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the ones who practice circumcision?' They said: 'No one practices circumcision except the Jews. Do not be afraid of them, and send instructions to all regions of your kingdom, ordering them to kill any Jews among them.' Whilst they were discussing that, a man came to Heraclius who had been sent by the ruler of Ghassaan, telling him about the Messenger of Allah ﷺ. When Heraclius heard this news, he said: go and see whether he (the envoy of Ghasaan) is circumcised or not. They went and examined him, then they told Heraclius that he was circumcised. He asked him about the Arabs and he said that they also practised circumcision. Heraclius said: 'The king of this nation (the Arabs) has appeared.' Then Heraclius wrote a letter to a friend of his in Rome who was as knowledgeable as him, and he went to Homs and did not leave Homs until he received a letter from his friend agreeing with his opinion about the appearance of the Prophet ﷺ and that he was indeed a Prophet. Heraclius summoned all the leaders of the Byzantines to a palace of his in Homs, then he ordered that the doors be closed. Then he came out and said: 'O Byzantines, if you seek success and right guidance, and for your dominion to remain steadfast, then follow this Prophet.' The people ran to the doors like onagers, but they found them closed. When Heraclius saw their aversion, he despaired of their believing. He said: 'Bring them back to me.' Then he said: 'I said what I said just now in order to test the strength of your commitment to your religion, and I have seen.' Then they prostrated to him and were pleased with him, and that was the end of the story of Heraclius."

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will stay behind with you." He said: "If you insist, then I shall certainly buy the best camel in Makkah." His wife reminded him of what Sa'd had said: and he said: "I only want to go a short distance with them."[1]

The narrators of *Maghaazi* and others said that when Ubayy ibn Khalaf heard that the Prophet ﷺ had said, "I will kill him," then the Messenger of Allah ﷺ stabbed him and wounded him, his companions started trying to calm him down, telling him that it was only a wound and that it was nothing, but he said: "By Allah, if this wound had befallen (the tribe of) Mudar, it would have killed them all." Didn't he (the Prophet) say, "I shall certainly kill you?"[2]

It was narrated that Mujaahid[3] said: "My previous master, as-Saa'ib ibn Abi's-Saa'ib, said: 'I was among those who rebuilt the Ka'bah and Quraysh disputed concerning the Black Stone when they wanted to put it in its place, and they almost fell to fighting with swords.' He said: 'Appoint to judge between you the first man who enters through the gate.' Then the Messenger of Allah entered, and during the *Jaahiliyyah* they used to call him *al-Ameen* (the trustworthy one). So they said: 'O Muhammad, we shall accept your verdict.'"[4]

It was narrated that 'Aqeel ibn Abi Taalib[5] said: "Quraysh

(1) Narrated by al-Bukhari, *Kitaab al-Maghaazi*

(2) See: *Seerah Ibn Hishaam*, 3/89

(3) Imam Mujaahid ibn Jabr al-Makhzoomi, their freed slave, a man from Makkah, Abu'l-Hajjaaj, one of the trustworthy Imams from the third level of the *Taabi'een* and one of the senior *mufassireen* and *fuqaha'*. He died in 103 AH at the age of 83. The authors of the six books and other scholars of *hadeeth* narrated reports from him. See: *Taqreeb at-Tahdheeb*, 2/229; *at-Tabaqah al-Kubra* by Ibn Sa'd, 5/466, 467

(4) See *Seerat Ibn Hishaam*, 1/209-210

(5) 'Aqeel ibn 'Abd Manaaf ibn 'Abd al-Muttalib al-Qurashi al-

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came to Abu Taalib and they said to him: 'Your brother's son comes to us at our Ka'bah and our meeting-place and he makes us hear things that offend us. If you think you can stop him, then do so.' He said to me: 'O 'Aqeel, go and look for your cousin.' I found him in one of the mountain passes of Abu Taalib. He came walking until he reached Abu Taalib, who said to him: 'O son of my brother, by Allah I wonder whether you will listen to me. Your people have come to me, claiming that you go to them at their Ka'bah and meeting place, and you make them hear things that offend them. I hope that you will stop that.' He looked up to the sky and said:

"By Allah, I am not more able to give up my mission that any of you are able to get a brand of fire from this sun."

Abu Taalib said: 'By Allah, he has never told a lie; you may leave.'" Narrated by al-Bukhari in his *Tareekh* and by Abu Zar'ah in *ad-Dalaa'il*.

Ibn Ishaaq narrated something similar. In his report it says: I ['Aqeel] found him in a hut, which is a small house. In that report he said: The Messenger of Allah ﷺ thought that his uncle had changed his mind about him and that he was going to forsake him and hand him over, and was no longer able to stand by him. He said:

"O uncle, if you put the sun in my right hand and the moon in my left, I would not give up this matter until Allah causes it to prevail or I die in the attempt."

Haashimi, the paternal cousin of the Messenger of Allah ﷺ; he was known by the *kunyah* Abu Yazeed. He became Muslim before al-Hudaybiyah. He migrated in 8 AH and was present at the Battle of Mu'tah. He died during the caliphate of Mu'aawiyah in 60AH or, it was said, after that.
See: *Asad al-Ghaabah*, 3/560-563; *Taqreeb at-Tahdheeb*, 2/29

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In *as-Saheehayn* it is narrated that 'Abdullah ibn as-Saamit said: Abu Dharr said: "We set out from our people Ghifaar, who used to regard (fighting in) the sacred months as permissible. I set out with my brother Unays and our mother, and we stayed with a maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us and said: 'When you are away from your wife, Unays comes into your house (i.e., an accusation of adultery).' Our uncle came and told us of what had been said to him. I said: 'As for your past kindness, you have undone it, and we cannot stay with you after this.' We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out until we reached Makkah.

Unays made a wager with a man that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unays was better, and Unays came to us with our camels and the other herd. He said: 'I started to pray, O son of my brother, three years before I met the Messenger of Allah ﷺ.' I said: 'To whom?' He said: 'To Allah.' I said: 'What direction did you face?' He said: 'I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.'

Unays said: 'I have an errand in Makkah; stay here.' He went to Makkah, and he came back late. I said: 'What did you do?' He said: 'I met a man in Makkah who follows your religion.' He says that Allah has sent him. I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unays was one of the poets.

Unays said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the

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words of poetry, and no one after me can say that he is a poet. By Allah, he is telling the truth and they are lying.'

I said: 'Stay here whilst I go and look.' I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call *as-saabi?*'(1) He pointed at me and said: 'The *saabi'*! The people of the valley attacked me with clods of earth and bones, until I fell unconscious...' and he narrated the *hadeeth* and the story of how he became Muslim."(2)

According to a *hadeeth* narrated by al-Bukhari from Ibn 'Abbaas, Abu Dharr sent his brother and said to him: "Find out for me about this man who claims that he brings revelation from heaven; listen to what he says, then come back to me." So his brother went to Makkah, where he listened to what (the Prophet ﷺ) said, then he came back to Abu Dharr and said: "I have seen him enjoining noble characteristics and good manners, and I have heard him reciting words that are not poetry."

He said: "You have not told me what I wanted to hear." So he prepared his supplies and filled a waterskin, then he went to Makkah, where he came to the mosque... and he mentioned the rest of the *hadeeth*.(3)

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(1) *as-saabi'*: the one who changed his religion.

(2) Narrated by al-Bukhari, *Kitaab Manaaqib al-Ansaar*; Muslim, *Kitaab Fadaa'il as-Sahabah*. This version was narrated by Muslim.

(3) Narrated by al-Bukhari, in *Kitaab Manaaqib al-Ansaar, Baab Islam Abu Dharr* (How Abu Dharr became Muslim) from the *hadeeth* of Ibn 'Abbaas, as follows:
When Abu Dharr heard about the mission of the Prophet ﷺ, he said to his brother: "'Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.' So his brother set out and came to him, and he listened to what he said, then he came back to Abu Dharr and said: 'I have seen him

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It was narrated that Jaabir ibn 'Abdullah said: "The chiefs and Abu Jahl said: 'The affair of Muhammad is becoming

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enjoining good morals and saying words that are not poetry.' He said: 'You have not told me enough.' So he took provisions and a skin full of water and went to Makkah. He came to the mosque and looked for the Prophet ﷺ, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. 'Ali saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the mosque and stayed there all day, but he did not see the Prophet ﷺ until evening came. Then he went back to the place where he slept, and 'Ali passed by him and said: 'It is time for this man to find a place to stay.' He made him get up and took him with him, and neither of them asked the other about anything. On the third day the same thing happened. 'Ali made him get up and go with him, and he said: 'Will you not tell me what has brought you to this land?' He said: 'If you give me a solemn promise that you will guide me aright, I will do that.' He did so, and he told him. He said: 'It is true; he is the Messenger of Allah ﷺ. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until you enter where I enter.' He did that, and he followed in his footsteps until 'Ali entered upon the Prophet ﷺ and he entered with him and listened to his words, and he embraced Islam on the spot. The Prophet ﷺ said to him: 'Go back to your people and tell them (about Islam), until my instructions come to you.' He said: 'By the One in Whose hand is my soul, I will shout it aloud among them.' He went out to the mosque, and called out at the top of his voice: 'I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah!' The people attacked him and beat him until they made him fall down. Al-'Abbaas came and leaned over him, and said: 'Woe to you! Do you not know that he is from Ghifaar and your trade routes to Syria pass through their land?' And he rescued him from them. The next day he did the same thing, and they attacked him and beat him, and al-'Abbaas leaned over him and rescued him."

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overwhelming; why don't you look for a man who has knowledge of poetry, soothsaying and witchcraft, then let him go to him and speak to him, and he can come and advise us concerning him.'

'Utbah ibn Rabee'ah said: 'By Allah, I have heard poetry, soothsaying and witchcraft, and I know about that. It will not be hidden from me if he is like that.' So he went to him, and when he came to him, he said: 'O Muhammad, are you better or Haashim? Are you better or 'Abd al-Muttalib? Are you better or 'Abdullah? Why are you impugning our gods and regarding our forefathers as having gone astray? If all you are seeking is leadership, we will appoint you as our leader so long as you live. If what you want is women, we will marry ten women to you; you can choose from any of the daughters of Quraysh you want. If what you want is wealth, we will collect enough for you to be independent of means, you and your progeny after you.' The Messenger of Allah ﷺ remained silent and did not speak, then when 'Utbah had finished speaking the Messenger of Allah ﷺ recited the words:

"Ha Meem. (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.)

A revelation from Allah, the Most Beneficent, the Most Merciful.

A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know....

But if they turn away, then say (O Muhammad SAW): I have warned you of a Saa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa'iqah which overtook 'Aad and Thamood (people)."

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[*Fussilat 41:1-13*]

'Utbah put his hand over his mouth and adjured him by virtue of their ties of kinship to stop. Then he went back to his family and did not go out to Quraysh; 'Utbah kept away from them. Abu Jahl said: 'O Quraysh, by Allah, we think that 'Utbah has changed his religion and joined Muhammad; he liked his food, and that is only because of some hardship he is going through. Let us go to him.' Abu Jahl came to him and said: 'O 'Utbah, the only thing that is keeping you from us is that you have changed your religion and joined Muhammad, and you liked his food. If you are in need, we will collect wealth for you so that you will have no need of Muhammad's food.' 'Utbah got angry and swore that he would never speak to Muhammad again. He said: 'You know that I am one of the wealthiest of Quraysh, but I went to him and I told him what we agreed to tell him, and he answered me with something which, by Allah, is not poetry or soothsaying or witchcraft:

"Ha Meem. (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.)

A revelation from Allah, the Most Beneficent, the Most Merciful.

A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know....

But if they turn away, then say (O Muhammad SAW): I have warned you of a Saa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa'iqah which overtook 'Aad and Thamood (people)."

[*Fussilat 41:1-13*]

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I put my hand over his mouth and adjured him by ties of kinship to stop. You know that when Muhammad says something he does not lie, so I was afraid that the punishment would befall you.'" Narrated by Abu Bakr Ahmad ibn Mardawayh[1] in *Kitaab at-Tafseer* from Muhammad ibn Fudayl,[2] from al-Ajlah,[3] from adh-Dhayaal ibn Harmalah.[4] It was also narrated by Yahya ibn Ma'een,[5] from Muhammad ibn Fudayl; and by Abu Ya'la al-Mosuli[6] in his *Musnad*. It

(1) Ahmad ibn Moosa ibn Mardawayh ibn Foorak ibn Moosa ibn Ja'far al-Asbahaani, Abu Bakr, the great scholar of *hadeeth*, the muhaddith of Asbahaan. He was born in 323 AH and died in 424 AH. He wrote *Kitaab at-Tafseer al-Kabeer*, *at-Tareekh*, *al-Amaali*, and *al-Mustakhraj 'ala Saheeh* al-Bukhari.
See: *Siyar A'laam an-Nubala'*, 17/308-311

(2) Muhammad ibn Fudayl ibn Ghazwaan ibn Jareer ad-Dubbi, Abd 'Abd ar-Rahmaan al-Kufi, who was honest and knowledgeable. He was accused of *Shi'ism*. He died in 295 AH.
See: *Taqreeb at-Tahdheeb*, 2/200

(3) 'Abdullah ibn Hajjiyyah or, it was said, Mu'aawiyah al-Kindi, Abu Hajjiyyah. And it was said that his name was Yahya, and al-Ajlah was a nickname. He was classed as *thiqah* (trustworthy) by Ibn Ma'een and others; some others classed him as *da'eef* (weak). He died in 145 AH.
See: *Tahdheeb at-Tahdheeb*, 1/189

(4) Adh-Dhayaal ibn Harmalah al-Asadi, from Kufah. He was classed as *thiqah* (trustworthy) by Ibn Hibbaan.
See: *Ta'jeel al-Manfa'ah bi Zawaa'id Rijaal al-A'immah al-Arba'ah*, 122

(5) Yahya ibn Ma'een ibn 'Awn al-Ghatafaani, their freed slave Abu Zakariya al-Baghdaadi. He was trustworthy, a great scholar and well known, a leading scholar in the field of *al-jarh wa't-ta'deel* (evaluation of *hadeeth* narrators). He died in Madinah in 233 AH at the age of seventy-odd.
See: *Taqreeb at-Tahdheeb*, 2/358

(6) Ahmad ibn 'Ali ibn al-Muthanna ibn Yahya ibn 'Eesa ibn Hilaal at-Tameemi al-Mosuli, the leading scholar, trustworthy, the muhaddith of Mesopotamia, the shaykh of Islam. He was born in 210 AH and died in 307 AH. Many Imams praised him and his *Musnad*.
See: *Siyar A'laam an-Nubala'*, 14/173-182; *Tabaqaat al-Huffaaz*, p. 209

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was also narrated by 'Abd ibn Humayd[1] from Shaykh Abu Ya'la ibn Abi Shaybah.[2]

According to some narrations, 'Utbah said: "If you claim that these people (your ancestors) are better than you, then they worshipped these gods; if you claim that you are better than them, then speak so that we may hear (what you have to say)." A similar report was narrated by Ibn Ishaaq, who said: Yazeed ibn Ziyaad, the freed slave of Banu Haashim, told me, from Muhammad ibn Ka'b who said: "I was told that 'Utbah ibn Rabee'ah, who was a leader and a man of dignity…" And he narrated the *hadeeth*, until he said: "When he sat with them, they said: What happened, O Abu'l-Waleed?" He said: "What happened is that, by Allah, I heard words the like of which I have never heard. By Allah, it is neither poetry nor witchcraft nor soothsaying. O Quraysh, listen to me and blame me later (if anything goes wrong). Leave this man alone; let him carry on with his mission and keep away from him, for by Allah what I heard from him will be of great significance. If the Arabs resist him, then the matter will be taken care of by someone else, and if he prevails over the Arabs, then his power will be your power, his glory will be your glory, and you will be the luckiest of people as a result." They said: "By Allah, he has bewitched you with his tongue, O Abu'l-Waleed!" He said: "This is my advice to

(1) 'Abd ibn Humayd ibn Nasr al-Kassi, Abu Muhammad. It was also said that his named was 'Abd al-Hameed. He was trustworthy and a great scholar. He died in 249 AH.
See: *Taqreeb at-Tahdheeb*, 1/529

(2) 'Uthmaan ibn Muhammad ibn Ibraheem ibn 'Uthmaan al-'Absi, Abu'l-*Hasan* ibn Abi Shaybah al-Kufi. He was trustworthy and a well-known scholar of *hadeeth*, but he was somewhat confused (in narration). It was said that he did not memorise the Qur'an. He died in 239 AH at the age of 83.
See: *Siyar A'laam an-Nubala'*, 11/151-154

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you; do whatever you see fit." Then Ibn Ishaaq quoted the poetry of Abu Taalib praising 'Utbah's suggestion.

In Saheeh Muslim it is narrated that Ibn 'Abbaas said: Dimaad came to Makkah. He was from (the tribe of) Azd Shanoo'ah,(1) and he used to treat people with incantation in the case of jinn possession. He heard the fools among the people of Makkah saying that Muhammad was possessed. He said: "If I see this man, perhaps Allah will heal him at my hands." So he met him and he said: "O Muhammad, I treat people with incantation in the case of jinn possession, and Allah heals at my hands whomsoever He will, so allow me to treat you." The Messenger of Allah ﷺ said:

> *"Praise be to Allah, We praise Him and seek His help. Whomsoever Allah guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is no god except Allah alone with no partner or associate and I bear witness that Muhammad is His slave and Messenger."*

He (Dimaad) said: "Say these words of yours to me again." The Messenger of Allah ﷺ repeated them three times and (Dimaad) said: "By Allah, I have heard the words of the soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence." He said: "Give me your hand so that I may swear allegiance to you as a Muslim." So the Messenger of Allah ﷺ accepted his oath of allegiance, then said: "And on behalf of your people." He said: "And on behalf of my people."

(1) Azd Shanoo'ah: a famous tribe who were descended from Shanoo'ah, whose full name was al-Haarith ibn Ka'b ibn 'Abdillah ibn Maalik ibn an-Nadr ibn al-Azd.
See: *Fath al-Baari*, 6/105, 7/172.

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It was narrated from Ibn 'Abbaas that al-Waleed ibn al-Mugheerah[1] came to the Prophet ﷺ and he recited the Qur'an to him:

> **"Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan (i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner), and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha (i.e., all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e., all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed."**
>
> [*an-Nahl 16:90*]

He said: "Say it again." So the Prophet ﷺ said it again. He said: "By Allah, it is so sweet and palatable that it goes

(1) Al-Waleed ibn al-Mugheerah ibn 'Abdillah ibn 'Amr ibn Makhzoom, the father of 'Abdullah ibn Shams, one of the judges of the Arabs during the *Jaahiliyyah*, one of the leaders of Quraysh and one of their dissenters. He had regarded drinking alcohol as *haraam* during the *Jaahiliyyah*, and beat his son Hishaam for drinking it. He lived to see Islam, which appeared when he was an old man, and he was hostile towards it and resisted its call. He was the father of the Sword of Allah, Khalid ibn al-Waleed. He died three months after the *Hijrah* at the age of ninety-five.
See: *al-A'laam* by az-Zarkali, 8/122

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straight to the heart. Its beginning is fruitful and its end is abundance. No human could have uttered these words."

According to another version, al-Waleed ibn al-Mugheerah came to the Prophet ﷺ and he recited Qur'an to him, and it was as if his heart softened towards him. News of that reached Abu Jahl, so he came to him and said: "O uncle, your people want to collect money for you." He said: "Why?" He said: "To give it to you as compensation, because you went to Muhammad." He said: "But Quraysh know that I am one of the wealthiest of them." He said: "Then say something to prove to your people that you object to (his message) and that you feel resentment towards him." He said: "What should I say? For by Allah there is no one of you who is more knowledgeable of poetry and its types than me. By Allah, what he says is nothing like that. By Allah, what he says is so sweet and palatable that it goes straight to the heart. Its beginning is fruitful and its end is abundance." He said: "Your people will never be pleased with you unless you say something about him." He said: "Leave me alone to think about it." And when he had thought about it he said: "This is nothing but magic from that of old (cf. 74:24), handed down from someone else." Then the following words were revealed: **"Leave Me Alone (to deal) with him whom I created Alone (without any means)."** [*al-Muddaththir 74:11*]

Narrated by 'Abd ar-Razzaaq from Ma'mar from Ayyoob from 'Ikrimah.

According to another report, al-Waleed ibn al-Mugheerah met with some people of Quraysh, and he was one of their elders. The Hajj season was approaching, so he said: "The delegations of the Arabs will come to you at that time, and they will have heard about this companion of yours, so let us agree on one opinion concerning him, and let us not differ

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lest we contradict one another." They said: "Speak, O Abu 'Abd Shams,[1] and suggest an opinion for us to adopt." He said: "No; you speak and I will listen." So they said: "Let us say that he is a soothsayer." He said: "He is not a soothsayer; I have seen the soothsayers and this is not the mumbling of soothsayers." They said: "Let us say that he is insane." He said: "He is not insane; we have seen the insane man and we can recognise him as such; this is not the choking or spasmodic movements or whispering (of one who is insane)." They said: "Let us say that he is a poet." He said: "He is not a poet. We know poetry of different types; this is not poetry." They said: "Let us say that he is a sorcerer." He said: "He is not a sorcerer; we have seen the sorcerers and their spells, and this is not the spitting or knots of sorcery." They said: "What should we say, O Abu 'Abd Shams?" He said: "By Allah what he says is sweet. Its beginning is fruitful and its end is abundance. Everything you have said would be known to be false; the closest thing to the truth is to say that he is a sorcerer who separates a man from his father or his brother or his wife or his family."

So they left him and went to sit and wait for the people when they came for Hajj; no one passed by them but they warned him about (the Prophet ﷺ) and told him about him. Then Allah ﷻ revealed the following words concerning al-Waleed ibn al-Mugheerah:

"Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Waleed bin Al-Mugheerah Al-Makhzoomi)!...

I will cast him into Hell-fire."

[*al-Muddaththir 74:11-26*]

(1) The *kunyah* of al-Waleed ibn al-Mugheerah

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And He revealed concerning the people who were with him:

"Who have made the Qur'an into parts (i.e., believed in a part and disbelieved in the other)."

[*al-Hijr 15:91*]

Ibn Ishaaq narrated from an old man from Egypt, from 'Ikrimah, that Ibn 'Abbaas said: "an-Nadr ibn al-Haarith[1] stood up and said: 'O Quraysh, by Allah a situation has arisen, the like of which you have never faced. Muhammad was a young man most liked among you, the most truthful of you in speech and the most trustworthy, but when you saw grey hairs on his temple and he brought you his message, you said that he was a sorcerer. But by Allah it is not sorcery; we have seen the sorcerers and their spitting and their knots. And you said that he was a soothsayer; no, by Allah, he is not a soothsayer. We have seen the soothsayers and we have heard their rhymes. And you said that he is a poet; no, by Allah, he is not a poet. We have narrated poetry and we have listened to all kinds of poetry. And you said that he was insane; no, by Allah, he is not insane. We have seen the one who is insane, and he shows no sign of their gasping and delirium. O Quraysh, look to your affairs for by Allah, a serious matter has befallen you." an-Nadr ibn al-Haarith was

(1) an-Nadr ibn al-Haarith ibn 'Alqamah ibn Kaldah ibn 'Alqamah ibn 'Abd Manaaf ibn 'Abd ad-Dar, whose *kunyah* was Abu Qaa'id. He was the most vehement of Quraysh in rejecting the Messenger of Allah ﷺ and persecuting him and his Companions. He used to look in the books of the Persians and he mixed with the Jews and Christians. He was captured by al-Miqdaad on the day of Badr, and the Messenger of Allah ﷺ issued instructions that he be beheaded; he was executed by 'Ali ibn Abi Taalib in al-Atheel (a valley in the vicinity of Madinah) or in as-Safra' in 2 AH.
See: *Seerat Ibn Hishaam*, 2/367

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one of the devils of Quraysh; he used to insult the Messenger of Allah and show him enmity.[1]

He said: az-*Duhri*[2] told me: "I was told that Abu Jahl, Abu Sufyaan and al-Akhnas ibn Shareeq[3] went out one night to listen to the Messenger of Allah when he was praying at night in his house. Each one of them chose a place to sit down and listen, and none of them knew that the others were doing the same. They spent the night listening to him, then when dawn came, they dispersed. They ran into one another on the road and reproached one another, and one said to the other: 'Do not do it again, for if any of your foolish ones see you, you will arouse suspicion in his mind.' Then they departed. The following night, each of them returned to his place and they spent the night listening to him, then when dawn came they dispersed. They ran into one another on the road and one said to the other the same as he had said the first time, then they dispersed. On the third night, they did the same thing, then they ran into one another on

(1) See: *Seerat Ibn Hishaam*, 1/320

(2) Muhammad ibn Muslim ibn 'Abdillah ibn Shihaab az-*Duhri*, from the tribe of Banu Zahrah ibn Kilaab, Abu Bakr. He was the first one to compile *hadeeth*, and he heard from some of the *Sahabah*. He was a *Taabi'i* from Madinah; he was one of the trustworthy scholars of *hadeeth* and was one of those who narrated a great deal of *hadeeth*, with precision and understanding. He died in 125 AH.
See: *Taqreeb at-Tahdheeb*, 2/207, biography no. 702; *al-Jarh wa't-Ta'deel*, 8/71-74, biography no. 318

(3) Ubayy ibn 'Amr ibn Wahb ath-Thaqafi, Abu'l-Mugheerah or Abu Tha'labah, the ally of Banu Zahrah ibn Kilaab. Ibn Hishaam said: al-Akhnas was a nickname. He was from the tribe of Banu 'Ilaaj ibn Abi Salamah ibn 'Awf ibn 'Uqbah. Some lines of poetry eulogising 'Uthmaan ibn 'Affaan were attributed to him by Sayf ibn 'Umar.
See: *as-Seerah* by Ibn Hishaam, 2/301, 3/337; *al-Bidaayah wa'n-Nihaayah*, 7/196

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the road, and they promised one another that they would not do it again. The next morning, al-Akhnas ibn Shareeq took his stick and went to the house of Abu Sufyaan, and said to him: 'O Abu Hanzalah, tell me your opinion about what you have heard from Muhammad?' He said: 'O Abu Tha'labah, by Allah, I heard things that I know, and I know what was meant by them.' Al-Akhnas said: 'By the One by Whom you swore, I (feel the same thing).' Then he left his house and went to Abu Jahl's house, and said: 'O Abu'l-Hakam, what is your opinion about what you have heard from Muhammad?' He said: 'What did I hear! We and Banu 'Abd Manaaf have been rivals in prominence. They have fed the poor and so have we, they have assumed others' burdens and so have we, they have been generous and so have we, until we have progressed side-by-side, and we were like two horses of equal speed. Then they said: "We have a Prophet to whom revelation comes from heaven," and when will we attain anything like that? By Allah, we shall never believe in him or accept what he says as truth.'"

It was also narrated from al-Mugheerah ibn Shu'bah that Abu Jahl said something similar to him, and he said: "I know that what he says is true, but Banu Qusay said: 'We are in charge of an-Nadwah (the meeting place),' and we said: 'Yes.' They said: 'We have custody of the Ka'bah,' and we said: 'Yes.' They said: 'We provide water to the pilgrims,' and we said: 'Yes…'" And he mentioned something similar.

And they used to send word to the People of the Book, asking them about him ﷺ.

Muhammad ibn Ishaaq said: "An old man from Egypt who came forty-odd years ago told me, from 'Ikrimah, the freed slave of Ibn 'Abbaas, that Ibn 'Abbaas said: 'Quraysh sent an-Nadr ibn al-Haarith and 'Uqbah ibn Abi Ma'eet to

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the Jewish rabbis in Madinah', and they told them: 'Ask them about Muhammad, describe him to them and tell them what he says, for they are the people of the first Scripture and they have knowledge that has come down to them from the Prophets.' So they set out for Madinah and when they arrived, they asked the Jewish rabbis about the Messenger of Allah ﷺ; they described him to them and told them some of the things he said. And they said to them: 'You are the people of the Torah; we have come to you so that you can tell us about this companion of ours.' The Jewish rabbis said to them: 'Ask him about three things that we will instruct you to ask; if he tells you about them then he is indeed a Prophet who has been sent, and if he does not do that, then the man is a rogue, so form your own opinion about him. Ask him what happened to some young men who lived in ancient days, for they have a marvellous story; ask him about the mighty traveller who reached the furthest points of both east and west, what was his story; and ask him about what the *Rooh* (Spirit) is. If he can tell you that, then he is a Prophet, so follow him; if he cannot, then he is a forger, so treat him as you will.'

An-Nadr and 'Uqbah came back to Quraysh in Makkah, and said: 'O Quraysh, we have bought you that which will decide between you and Muhammad. The Jewish rabbis told us to ask him about some matters,' and they told them what they were. Then they came to the Messenger of Allah and said: 'O Muhammad, tell us something.' They asked him about what they had been instructed to ask, and the Messenger of Allah ﷺ said: 'I shall tell you.' Then Gabriel came from Allah, bringing *Surat* al-Kahf, which spoke of what they had asked him about, the young men and the mighty traveller, as well as the verse in which Allah ﷻ says:

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"And they ask you (O Muhammad SAW) concerning the Rooh (the Spirit); Say: The Rooh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

[*al-Isra' 17:85*]

Ibn Ishaaq said: 'I heard that the Messenger of Allah started reciting the *surah* and said:

"All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'an)..."

[*al-Kahf 18:1*]

What is meant is: 'O Muhammad, indeed you are My Messenger, in response to what they asked about regarding his Prophethood.'

"And has not placed therein any crookedness." [al-Kahf 18:1]. What is meant is: He has sent it down straight, meaning that it is moderate and there is no contradiction in it. And he [Ibn Taymiyah] discussed the commentary on the *surah* up to the verse: **"Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?"** [*al-Kahf 18:9*]

What is meant is, they did not appreciate Me [Allah] properly or the creation that I have wrought, and the proofs that I have established for My slaves are greater than this (the miracle of the people of the Cave).

Mujaahid said: "(What is meant is): There is nothing among Our signs that is more amazing than this."[1]

(1) Narrated by al-Bayhaqi in *Dalaa'il an-Nubuwwah*, 2/269-271

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In *Tafseer al-'Awfi* it is narrated from Ibn 'Abbaas (that what is meant is): "What I have bestowed upon you of knowledge, the *Sunnah* and the Book are greater than the story of the people of the Cave."[1]

I [Ibn Taymiyah] say: The matter is as the *Salaf* said. The story of the people of the cave is one of the signs of Allah; their remaining asleep, without dying, for three hundred years is a sign that is indicative of the might and will of Allah, which highlights the fact that He creates what He wills, and it is not as the heretics said. It is a sign of the physical resurrection, as Allah ﷻ says:

"And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour."

[*al-Kahf 18:21*]

People differed at the time of the people of the cave: would their souls be resurrected without their bodies?

The fact that the Prophet ﷺ told their story without learning it from any human is a miracle that proves his Prophethood. So their story is a sign that points to the three fundamentals of faith: belief in Allah, belief in the Last Day and belief in His Messenger. Yet these people are not one of the most amazing signs of Allah; rather there are some signs of Allah that are even more amazing than that. Allah ﷻ referred to them asking about signs that they asked him about so that they could know whether he was a true Prophet or a liar. Allah ﷻ says:

"And they ask you about Dhul-Qarnayn..."

(1) Narrated by Ibn Jareer at-Tabari in *Jaami' al-Bayaan*, 15/198, via al-'Awfi, who is 'Atiyyah ibn Sa'd ibn Janaadah al-Jadali al-Kufi, who is *da'eef*.

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[*al-Kahf 18:83*]

"Verily, in Yoosuf (Joseph) and his brethren, there were Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask…

This is of the news of the Ghayb (unseen) which We reveal by Inspiration to you (O Muhammad SAW). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting."

[*Yoosuf 12:7-102*]

"And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

And most of them believe not in Allah except that they attribute partners unto Him (i.e. they are Mushrikoon -polytheists)"

[*Yoosuf 12:105-106*]

"And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people

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who are Mujrimoon (criminals, disobedient to Allah, sinners, disbelievers, polytheists).

Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of Allah's existing Books (the Tawraat (Torah), the Injeel (Gospel) and other Scriptures of Allah) and a detailed explanation of everything and a guide and a Mercy for the people who believe."

[*Yoosuf 12:109-111*]

And Allah ﷻ said, when He mentioned the story of the people of the cave about which they asked him (the Prophet ﷺ):

"And they ask you about Dhul-Qarnayn. Say: I shall recite to you something of his story."

[*al-Kahf 18:83*]

i.e., they ask you about that and they ask you about this.

The Qur'an is filled with Allah's telling about the past unseen that no one can know about except through the Prophets whom Allah told about that. The matter is not as the heretic philosophers claim. These specific, detailed matters of the unseen cannot be known from any source except from a Prophet such as Moosa or Muhammad. No one among those who claim to have knowledge of the unseen, whether they are the *awliya'* (close friends of Allah) or otherwise, could tell of something like that. Therefore these stories are one of the signs or proofs of the Prophet and this is something that was specific to them, and no one else would have any share of it.

54. Stories and events that happened to the People

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of the Book which indicate that they believed in the Messenger of Allah ﷺ in their hearts, even if they denied him verbally

(5/392-404)

All the *Muhaajireen* and *Ansaar* believed in him willingly and voluntarily before anyone was enjoined to fight. He stayed in Makkah for ten years or so, not fighting anybody and he was not instructed to fight; rather no one was compelled to enter Islam, as Allah, may He be exalted, says:

"There is no compulsion in religion"

[*al-Baqarah 2:256*]

They (the *Muhaajireen* and *Ansaar*) were numerous, and undoubtedly when a large number of people followed a man who had brought a religion that no one around him agreed with, and he asked them to believe in him and follow him, and to leave the religion of their forefathers and bear patiently the enmity and persecution of the people, and to forsake for the sake of that religion that which people love most, namely family, wealth and homeland, and, moreover, he did not give any of them wealth, as he did not have any wealth to give them in the first place, and he did not appoint any of them to a position of authority, as he did not have the means to do so, and he did not force anyone to follow him even by means of pinching him, let alone striking him with a whip, stick or sword, if he then told them about stories of the unseen, saying: Allah informed me about it and no human being had any role in that, if they knew that he had learned it from a human, they would have informed one another about that. It is contrary to human nature and the way people are created, that they could have known that he

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was a liar and had learned that from a human being, without any of them informing one another about that, when they were so great in number that they could not have all agreed to lie or conceal the matter. Indeed, they had no reason to do so. It is not possible that they could not have known about that at the time when they were close to him and were aware of his situation, and could hear what his enemies who were aware of his situation said about him.

The Qur'an was revealed piecemeal, not all at once. In fact they used to ask him about things, one question after another, about matters of the unseen, in front of those who believed in him, were close to him and knew about his secrets, when he did not know anything about the matter. Then he would tell them about it, when the people around him were aware of him and his situation; he would give answer after answer to question after question. This was in Makkah where there were none of the scholars of the People of the book, whether Jews or Christians. Then he migrated to Madinah, where there were a lot of Jews, the tribes of Qaynuqa', an-Nadeer and Qurayzah. They formed more or less half of the population. They also used to ask him questions about the unseen that no one could know except a Prophet, and he would tell them about that and recite to them (answers to) what the *mushrikeen* asked him about matters of the unseen. He would recite to them concerning that unseen matter what Allah revealed to him, and he would tell them that Allah had informed him of that, and no human had taught him that. Some of the People of the Book believed in him, and others disbelieved in him, but neither group ever said that this was something that he had learned from them or their brothers or people like them, or that he had read in their books; if he had learned that from them, his teachers would have been

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among them, and if their scholars knew that he was lying and had learned it from them, they would not have believed in him inwardly and outwardly. Rather their belief in the first scripture, and their thinking that anyone who claimed the revelation of another scripture was a liar and had learned from them, would have prompted them to expose him and highlight his falseness; they would have told the people: he learned this from us and we told him about it, especially when he did what he did to the Jews of executing, besieging, expelling, taking captives, and so on.

Had it been the case (that he had learned from humans and that was later exposed), there would have been a strong motive and good reason to narrate that on the part of both those who believed and those who did not. But since no one said that or narrated it, and no one transmitted it, in addition to the fact that the Prophet made it clear, in *mutawaatir* reports that everyone knew, that this is what Allah had taught him, and no human had ever taught him that, all of this constitutes definitive evidence and clear proof that these stories of the unseen, which no one could know except a Prophet who had been informed by Allah, were told to him by Allah, and that any Prophet who knew such things had been told of them by Allah and no human could know about them. This is part of the unseen concerning which Allah says, in the *surah* that speaks of how the *jinn* listened to the Qur'an and warned their people:

> **"Say (O Muhammad SAW): It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: Verily! We have heard a wonderful Recital (this Qur'an)!**
>
> **It guides to the Right Path, and we have believed therein, and we shall never join (in worship)**

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anything with our Lord (Allah).

And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children)…"

[*al-Jinn 72:1-3*]

"(It has been revealed to me that) When the slave of Allah (Muhammad SAW) stood up invoking (his Lord Allah) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

Say (O Muhammad SAW): I invoke only my Lord (Allah Alone), and I associate none as partners along with Him.

Say: It is not in my power to cause you harm, or to bring you to the Right Path.

Say (O Muhammad SAW): None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him.

(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.

Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

Say (O Muhammad SAW): I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

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(He Alone) the All-Knower of the Ghayb (unseen), and He reveals to none His Ghayb (unseen).

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

(He (Allah) protects them (the Messengers)), till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah). And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything)."

[*al-Jinn 72:19-28*]

The words **"and He reveals to none His Ghayb (unseen)"** (v. 26) highlight the fact that this is a matter of the unseen that is attributed to Him and is exclusively His; no one knows it except from Him. This is different to what may be unseen or unknown to some people and known to others, because in that case some people could tell others about it.

Among the questions that the People of the Book asked him in Madinah were matters that were different from what the people of Makkah had asked him about. The *mushrikeen* of Quraysh used to send word to the Jews in Madinah, asking them about Muhammad ﷺ, so the Jews sent them questions by means of which to test his Prophethood. For example, it is narrated in *Saheeh* al-Bukhari that Anas said: "When 'Abdullah ibn Salaam heard that the Messenger of Allah ﷺ had come to Madinah, he came to him and said: 'I am going to ask you about three things which no one knows except a Prophet. What is the first Sign of the Hour? What is the first food that the people of Paradise will eat? And

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how is it that a child may resemble either his mother or his father?' The Messenger of Allah ﷺ said:

"Jibreel has just now informed me about these things."

'Abdullah ibn Salaam said: 'He is the enemy of the Jews from among the angels.' The Messenger of Allah ﷺ said:

"The first sign of the Hour is a fire that will gather the people together from the East to the West. The first food that the people of Paradise will eat will be the caudate (extra) lobe of fish-liver. As for the child (resembling one parent or another), when a man has intercourse with his wife, if the man's discharge precedes the woman's discharge, the child will resemble his father, and if the woman's discharge precedes the man's, the child will resemble his mother."

['Abdullah] said: 'I bear witness that there is no God but Allah and I bear witness that you are the Messenger of Allah." He said: 'O Messenger of Allah, the Jews are indeed liars, and if they find out about my being Muslim before you ask them about me, they will tell you lies about me.' The Jews came and the Prophet ﷺ said to them:

"What kind of man is 'Abd-Allah ibn Salaam among you?"

They said: 'He is the best of us and the son of the best of us; he is our leader and the son of our leader; he is the most knowledgeable of us and the son of the most knowledgeable among us.' He said:

"What would you think if he became Muslim*?"*

They said: 'May Allah protect him from that!' 'Abdullah ibn Salaam came out to them and said: 'I bear witness that there is no God but Allah and I bear witness that Muhammad is the Messenger of Allah.' They said: 'He is the worst of us

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and the son of the worst of us,' and they criticised him. He said: 'This is what I was afraid of.'"[1]

Muslim narrated in his *Saheeh* that Thawbaan said: "I was standing beside the Messenger of Allah ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muhammad.' I gave him a shove that almost made him fall over and he said: 'Why did you push me? I said: 'Why don't you say, O Messenger of Allah?' The Jew said: 'I only call him by the name that his family gave him.' The Messenger of Allah ﷺ said:

"My name that my family gave me is Muhammad."

The Jew said: 'I have come to ask you something.' The Messenger of Allah ﷺ said:

"Will it benefit you anything if I tell you?"

He said: 'I will listen with my ears.' The Messenger of Allah ﷺ struck the ground with a stick that he had with him and said: "Ask." The Jew said: 'Where will the people be on the Day when the earth is changed to another earth and the heavens (likewise)?' The Messenger of Allah ﷺ said:

"They will be in darkness near the bridge."

He said: 'Who will be the first people to cross (the bridge)?' He said:

"The poor Muhaajireen."

The Jew said: 'What will be presented to them when they enter Paradise?' He said:

"The choicest pieces of whale's liver."

He said: 'What food will be given to them after that?' He said:

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*

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"The bull of Paradise, which used to graze along its edges, will be slaughtered for them."

He said: 'What will their drink be?' He said:

"From a spring there that is called Salsabeel."

He said: 'You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet or one or two men.' He said:

"Will it benefit you anything if I tell you?"

He said: 'I will listen with my ears. I have come to ask you about the child'. He said:

"The water of the man is white and the water of the woman is yellow. If they meet and the discharge of the man prevails over the discharge of the woman, it will be a male, by Allah's leave. If the discharge of the woman prevails over the discharge of the man, it will be a female, by Allah's leave."

The Jew said: 'You have spoken the truth; you are indeed a Prophet.' Then he left and went away. The Messenger of Allah ﷺ said:

"This man asked me what he asked me, and I had no knowledge of any of that until Allah ﷻ granted it to me."(1)

Abu Dawood at-Tayaalisi narrated: 'Abd al-Hameed ibn Bahraam told us, from Shahr ibn Hawshab, that Ibn 'Abbaas said: A group of Jews came to the Prophet ﷺ one day and said: "O Messenger of Allah, tell us about some issues we will ask you about, that no one knows except a Prophet." He said:

"Ask me about whatever you want, but give me your solemn word before Allah and the same covenant that Ya'qoob took

(1) Narrated by Muslim in *Kitaab al-Hayd*

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from his sons, that if I tell you something that you know is true, you will follow me in Islam."

They said: "We will grant you that." He said:

"Then ask me about whatever you want."

They said: "Tell us about four things: tell us about the food that Isra'eel forbade to himself before the Torah was revealed; tell us about the man's water, and how it can result in a male or female foetus; tell us how this Prophet sleeps; and who is your helper and supporter among the angels?" He said:

"I adjure you by the promise and covenant of Allah, if I tell you, will you follow me?"

And they gave him what he wanted of a promise and covenant. He said:

"I adjure you by the One Who sent down the Torah to Moosa, do you know that Isra'eel Ya'qoob was very sick for a long time, and he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drink and food to him? The dearest of drinks to him was camel milk and the dearest of food to him was camel meat."

They said: "By Allah, yes." The Messenger of Allah ﷺ said:

"O Allah, bear witness."

He said:

"I adjure you by Allah, besides Whom there is no other God, Who sent down the Torah to Moosa, do you know that the man's water is thick and white and the woman's water is thin and yellow; whichever of them prevails

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will determine what the child is and who he resembles, by Allah's leave."

They said: "By Allah, yes." He said:

"O Allah, bear witness."

He said:

"I adjure you by Allah, besides Whom there is no other God, Who sent down the Torah to Moosa, do you know that the eyes of this Prophet sleep but his heart does not sleep?"

They said: "By Allah, yes." He said:

"O Allah, bear witness."

They said: "Now tell us, who is your helper and supporter among the angels? Based on that, we will join you or leave you." He said:

"My helper and supporter is Jibreel ﷺ; Allah has never sent any Prophet but he was his helper and supporter."

They said: "Here we will leave you; if it was anyone else, we would have followed you and believed you." He said:

"What prevented you from believing?"

They said: "He is our enemy among the Angels." Then Allah ﷻ revealed the words:

"Say (O Muhammad Peace be upon him): Whoever is an enemy to Jibra'eel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it (i.e. the Tawraat (Torah) and the Injeel (Gospel)).

[*al-Baqarah 2:97*]

"Whoever is an enemy to Allah, His Angels, His

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Messengers, Jibra'eel (Gabriel) and Mika'eel (Michael), then verily, Allah is an enemy to the disbelievers."

[*al-Baqarah 2:98*][1]

From these *hadeeth*s we see that the Jewish scholars, such as 'Abdullah ibn Salaam and others, used to ask him (the Prophet ﷺ) about matters that they said no one but a Prophet, and those who had learned it from the Prophets, would know, as the questioners knew these matters; some versions say that no one would know it except a Prophet or one or two men. They tested him with these questions in order to find out whether he knew these things; if he knew what no one would know except a Prophet, then he was indeed a Prophet. It is well known that this aim could only have been achieved if they were certain that he had not learned these things from the People of the Book or others who had learned it from them. Otherwise, these matters were known to some people, but those people had learned them from the Prophets.

This highlights the fact that those who asked him these questions, who were People of the Book, knew that no human had ever taught him the knowledge that the People of the Book had, because if they thought that that was the case then they could not have achieved what they wanted to achieve of testing him to see if he was a Prophet or not. If they thought that he could have learned from the People of the Book that which no one would know except a Prophet, then his knowledge and answer would not have constituted proof of his Prophethood.

(1) Its *isnaad* includes Shahr ibn Hawshab, who was regarded as *thiqah* (trustworthy) by Ahmad, Yahya ibn Ma'een and al-'Ajli, but others classed him as *da'eef* (weak).

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Therefore there is no doubt that these questioners were definitively certain that he had not learned it from the People of the Book. That took place in Madinah, after he had stayed in Makkah for more than ten years and his story had become widely known, and his people disbelieved him and were keen to prove his message false by all possible means. If there had been anyone of the People of the Book in Makkah or Madinah from whom he was learning, or he had met anyone of the People of the Book in some way and learned from him, that would undermine the purpose of these questioners.

Thus it becomes clear that for the People of the Book it was well established that he did not learn any matter of the unseen from any human. If he had learned from the People of the Book, and we know that he opposed them and fought them later on, they could have made it known and it would have become common knowledge among them. In that case, when he answered them they could have said, "This man learned it from So and so among us," or "This man was taught by some of our co-religionists." And when he was in Makkah, they used to send word to his people of Quraysh to ask him about some matters and they would say: If he tells you about them, then he is a Prophet who has been sent, otherwise he is making it up. And they would say: Ask him about matters that no one would know except a Prophet.

This attitude on the part of the people of Madinah and his people Quraysh highlights the fact that his people, who were *mushrikeen*, and the People of the Book were in agreement that he had not learned anything of that from humans, because if they thought that was the case, they could not have achieved their purpose (by questioning him), and they could not have said that no one would know these things except a Prophet, because they all knew that among the People of the

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Book there were some who knew about these issues, and on the basis of that knowledge it would be known whether he could answer on the basis of what the Prophets had said, or not. They also knew that in the case of one who had already learned about these issues from the People of the Book, his answer would not prove his Prophethood, which would also apply to any of the People of the Book who answered these questions, or any of the Muslims nowadays who answered these questions or questions about any other issues of the unseen that no one would know except a Prophet. That is not indicative of Prophethood, because such a person (who answers these questions nowadays) has already learned it from the Prophets.

This indicates that what they meant when they said that no one could know these matters except a Prophet was that no one could have known it without being taught about it by another human being, except a Prophet. This proves that the *mushrikeen* and the People of the Book were all agreed that he had not learned it from any human being, despite the fact that news of him was widely known and despite the fact that his people were aware of his secrets, and if that had been the case (i.e., that he had learned from the People of the Book), it would have been very apparent and could not have been hidden. If they thought on the basis of possibility that he could have learned it from another human in secret, then his answer could not be evidence of his Prophethood. This proves that they were definitively certain that he had not learned it from any human, either secretly or openly. This clearly indicates that he did not learn it from any human, and he must have learned it through Revelation from Allah.

55. The people of this world have four views

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concerning the resurrection

1. *The view of the early generations of* Muslims, *which is that both souls and bodies will be resurrected.*
2. *The view that only bodies will be resurrected, which is the view of the Jahamis and Mu'tazilah.*
3. *The view that only souls will be resurrected, which is the view of the philosophers.*
4. *Denial of both types of resurrection, which is the view of the disbelievers among the Arabs and Greeks.*

(6/7-11)

Moreover the nations vary in their knowledge of the Creator ﷻ and with regard to the resurrection after death; some believe that it is for souls only, some believe that it is for bodies only, and some believe that it is for both, which is the view of the early generations of the Muslim *ummah*, and their leading scholars, and all of *Ahl as-Sunnah wa'l-Jamaa'ah*. The nations also very with regard to which deeds and attributes they regard as praiseworthy and which they regard as blameworthy, but the majority of the sons of Adam are of the view that justice is better than injustice, truthfulness is better than lying, and knowledge is better than ignorance, because the one who is kind to people is better than the one who is not. As for the resurrection, whether it is for souls or bodies, and whether people after death will be in a state of bliss or doom, many nations other than the People of the Book affirm that, even if it is in an imperfect manner, such as the wise men of the Indians, Greeks, Magians and others. The people of this world have four views concerning the resurrection:

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The view of the early generations of the Muslims, the *Sahabah* and those who followed them in truth, the well known leading scholars of the Muslims, and others of *Ahl as-Sunnah wa'l-Hadeeth*, including the *fuqaha'* and *Sufis*, which is affirmation of the resurrection of both soul and body; when an individual dies, his soul will be in a state of bliss or torment, then his soul will be returned to his body at the time of the greater resurrection (*al-qiyaamah al-kubra*). Hence Allah mentions in many *surah*s the two resurrections: the lesser resurrection (*al-qiyaamah as-sughra*), which is death, and the greater resurrection, when people will rise from their graves and their souls will be restored to their bodies. Allah mentions both resurrections in *Surat* al-Waaqi'ah, where He says at the beginning:

"When the Event (i.e. the Day of Resurrection) befalls.

And there can be no denying of its befalling.

It will bring low (some); (and others) it will exalt;

When the earth will be shaken with a terrible shake.

And the mountains will be powdered to dust.

So that they will become floating dust particles.

And you (all) will be in three kinds (i.e. separate groups).

So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).

And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).

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And those foremost ((in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise).

These will be those nearest to Allah."

[*al-Waaqi 'ah 56:1-11*]

Then He mentions what state the three kinds will be in at the time of the greater resurrection, and He says at the end of the *surah*:

"Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

And you at the moment are looking on,

But We (i.e., Our angels who take the soul) are nearer to him than you, but you see not,

Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)

Bring back the soul (to its body), if you are truthful?

Then, if he (the dying person) be of the Muqarraboon (those brought near to Allah),

(There is for him) rest and provision, and a Garden of delights (Paradise).

And if he (the dying person) be of those on the Right Hand,

Then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand.

But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism),

Then for him is entertainment with boiling water.

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And burning in Hell-fire."

[*al-Waaqi'ah 56:83-94*]

Similarly, in *Surat* al-Qiyaamah He says:

"I swear by the Day of Resurrection;

And I swear by the self-reproaching person (a believer).

Does man (a disbeliever) think that We shall not assemble his bones?

Yes, We are Able to put together in perfect order the tips of his fingers.

Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

He asks: When will be this Day of Resurrection?

So, when the sight shall be dazed,

And the moon will be eclipsed,

And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)

On that Day man will say: Where (is the refuge) to flee?

No! There is no refuge!

Unto your Lord (Alone) will be the place of rest that Day.

On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)."

[*al-Qiyaamah 75:1-13*]

Then He mentions the greater resurrection, then He says at the end of the *surah*:

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"Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

And it will be said: Who can cure him and save him from death?

And he (the dying person) will conclude that it was (the time) of departing (death);

And leg will be joined with another leg (shrouded)

The drive will be, on that Day, to your Lord (Allah)!"

[al-Qiyaamah 75:26-30]

And this is discussed in more detail elsewhere. The description of what happens to the soul of bliss or torment when it leaves the body is given in detail in many Prophetic texts. As for discussion of the greater resurrection in the Qur'an and *Sunnah*, there is a great deal thereof, because Muhammad ﷺ is the Seal of the Prophets and was sent ahead of the Hour. Hence he described the resurrection in ways that other Prophets did not, as the Messiah said, when he described him (Muhammad ﷺ): He will tell you of everything that is to come and he will teach you all that the Lord has of attributes.

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The second view is that of those who affirm the resurrection of the body only, as is the view of many of the *Jahami* and *Mu'tazili* philosophers, who are the innovators of this *ummah.* In some books the authors narrate this view from the majority of Muslim philosophers (*ahl al-kalaam*) or the majority of Muslims, but this is wrong. None of the leading scholars of the Muslims said that, and it is not the view of the majority of their scholars; rather it is the view of a group of innovating Muslim philosophers, who were condemned by the early generations and the Imams.

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The third view is that only the soul will be resurrected; the body will not be resurrected. None of the people of any religion, neither the Muslims nor the Jews nor the Christians, suggested this. Rather they are all agreed that the bodies will be resurrected and they are all agreed on the greater resurrection. But those who follow in the footsteps of the philosophers went along with their predecessors of the Sabians and *mushrik* philosophers who said that only the soul will be resurrected. They claim that the Prophets spoke of the physical resurrection to the masses even though it is not true, and that they affirmed the attributes of Allah even though they are not real, and that the Prophets did not explain the real facts to the people, and that we cannot learn anything from what they said about the attributes of Allah or know anything about the resurrection. What they are really saying is that the Prophets lied to serve some interest.

These are the heretics and disbelievers according to the followers of the Prophets, Muslims, Jews and Christians, even though these people are many and they pretend to be followers of other religions, because these religions are prevalent; but deep down they believe in that opinion. Among those who believe in the resurrection of the soul only are some who believe in the transmigration of souls, either in human bodies or in the bodies of animals in general, or in the bodies of embryos, and some of them said that transmigration is only for doomed souls. However many of their thinkers denied the transmigration of souls.

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The fourth view is denial of both kinds of resurrection, as is the view of the disbelievers among the Arabs, Greeks,

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Indians, Turks and others, as well as Muslim philosophers who followed Aristotle, such as al-Faraabi and his followers. They had three opinions concerning the resurrection of souls: that both the knowledgeable soul and the ignorant soul would be resurrected; that the knowledgeable soul would be resurrected but not the ignorant soul; or denial that either soul would be resurrected. Al-Faraabi himself referred to all three views.

56. Anyone who makes a claim to Prophethood must inevitably be one of three things

1. *Either he is a genuine Prophet*

2. *Or he is a just* Muslim *king who wanted to achieve some good, so he did what he thought was best*

3. *Or he is a liar and fabricator.*

(6/46-47)

With regard to Muhammad ﷺ, anyone who calls people to something similar to that to which he called people must inevitably be one of three things:

Either he is a genuine Prophet sent by Allah, as he said of himself, like Nooh, Ibraheem, Moosa, 'Eesa, Dawood, Sulaymaan and other Prophets whom Allah mentioned in the passage:

> **"Verily, We have inspired you (O Muhammad SAW) as We inspired Nooh (Noah) and the Prophets after him; We (also) inspired Ibraaheem (Abraham), Isma'eel (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), and Al-Asbaat (the twelve sons of Ya'qoob (Jacob)), 'Eesa (Jesus), Ayoob (Job), Yoonus (Jonah), Haroon (Aaron), and Sulaymaan (Solomon), and to Dawood**

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(David) We gave the Zaboor (Psalms).

And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Moosa (Moses) Allah spoke directly.

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.

But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness."

[*an-Nisa' 4:163-166*]

Or he is a just Muslim king who set out rules and regulations to run the people's affairs on the basis of justice, in order to benefit people thereby and make them follow the path of justice according to the best of his knowledge, as there were figures in other nations who set out rules and regulations, such as those who produced rules and regulations among the Greeks, Indians, Persians and others.(1) If the one who set out the rules and regulations has some exclusive holy powers by means of which he attains knowledge easily or psychic powers by means of which he could do extraordinary

(1) Persia: a large country containing a number of cities. Ancient Persia covers the area that is now known as Iraq and Iran, and part of Khorasan and the Muslim republics (of Central Asia). The original religion in Persia was Magianism (or Zoroastrianism; fire worship). Persia was conquered during the caliphate of 'Umar ﷺ, and the last of its kings was Yazdagird ibn Shahriyar ibn Kisra. See: *Maraasid al-Ittilaa'*, 3/1012; *al-Ansaab* by as-Sam'aani, 4/332; *al-Bidaayah wa'n-Nihaayah*, 7/126-158; *Fath al-Baari*, 6/625

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feats, or he has powers of imagination that made him imagine images made of light and made him hear voices within himself, then these three characteristics are what Ibn Sina and his ilk among the Muslim philosophers said were the characteristics of a Prophet, and whoever has these characteristics is a Prophet; according to them, Prophethood can be acquired. But as it is the case that these characteristics exist in many people, but none of them attained anything near the status of the sincere followers of the Prophets, such as the Rightly Guided Caliphs, the disciples of 'Eesa and the companions of Moosa, we put this in the second category, because if a person has these powers, he is a man of justice and wisdom, according to what he has of knowledge. This is the second category.

(And the third category is) a man who is a liar, evildoer and sinner, who deliberately tells lies and does wrong, or he speaks without knowledge.

57. A number of the signs of the Hour and Ibn Taymiyah's affirmation that they have come to pass

(6/80-109)

The miracles of the Prophet ﷺ included all types of statements, actions and telling of the unseen, past, present and future. These signs were very clear in a way that had not been granted to any of the Prophets before him, let alone anyone who was not a Prophet. In the Qur'an there are many statements about the unseen, some of which we have referred to above. Similarly in the *Saheeh hadeeth*s there are reports in which he foretold things that came to pass as he said. In *as-Saheehayn* it is narrated that Hudhayfah said: "The Messenger of Allah ﷺ stood before us and he did not omit anything that would happen, from that moment until

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the onset of the Hour, but he spoke of it. Some of us still remember it and some of us forgot it. These companions of mine are aware of it. Some of what he foretold happens when I had forgotten it, then when I see it I remember it as one recognises the face of a man if he went away, then when he sees him he recognises him."(1)

In *Saheeh* Muslim it is narrated that Abu Zayd 'Amr ibn Akhtab said: "The Messenger of Allah ﷺ led us in praying *Fajr*, then he ascended the *minbar* and addressed us until the time for *Duhr* came, then he came down and led us in prayer. Then he ascended the *minbar* (again) and addressed us until the time for *'Asr* came, then he came down and led us in prayer. Then he ascended the *minbar* (again) and addressed us until the sun set. And he told us what had happened and what was to come, and those who memorised more have better knowledge of it."(2)

In *Saheeh* al-Bukhari it is narrated that 'Adiyy ibn Haatim said: "Whilst I was with the Prophet ﷺ, a man came to him and complained to him about poverty. Then another man came to him and complained to him about banditry on the roads. He said:

'O 'Adiyy, have you seen al-Heerah?'(3)

I said: 'I have not seen it but I have been told about it.' He said:

'If you live long enough, you will see a woman travelling atop a camel from al-Heerah until she comes and circumambulates the Ka'bah, not fearing anyone but

(1) Narrated by al-Bukhari, *Kitaab al-Qadar*; Muslim, *Kitaab al-Fitan*
(2) Narrated by Muslim, *Kitaab al-Fitan*
(3) al-Heerah: a city three miles from Kufa, near an-Najaf; they said that the Gulf was connected to it. See: *Maraasid al-Ittilaa'*, 1/442

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Allah.'

I said to myself: 'Where would the evildoers of Tay' be, who spread mischief in the land?' [And the Prophet ﷺ said]:

'If you live long enough, the treasure of Chosroes will certainly be seized.'

I said: 'Chosroes the son of Hormuz?' He said:

'Chosroes the son of Hormuz. And if you live long enough, you will certainly see a man taking out a handful of gold or silver, looking for someone to accept it from him, and he will not find anyone to accept it from him. And one of you will meet Allah on the day he meets Him with no intermediary in between, and Allah will say to him: "Did I not send to you a messenger to convey the message to you?" He will say: 'Yes indeed.' Allah will say: "Did I not give you wealth and bestow bounty upon you?" He will say: 'Yes indeed.' Then he will look to his right and not see anything but Hell, and he will look to his left and not see anything but Hell.'"

'Adiyy said: And I heard the Messenger of Allah ﷺ say:

"Protect yourself from the Fire, even with half a date, and whoever cannot afford that, then (let him protect himself) with a kind word."

'Adiyy said: "And I saw a woman travelling atop a camel from al-Heerah until she circumambulated the Ka'bah, not fearing anyone except Allah. And I was among those who seized the treasure of Chosroes son of Hormuz. And if you live long enough, you shall see what the Messenger of Allah ﷺ mentioned, *"A man taking out a handful..."* (1)

I [Ibn Taymiyah] say: What he foretold about a man

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*

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taking out a handful of gold or silver and not finding anyone to accept it[1] happened as he foretold at the time of 'Umar ibn 'Abd al-'Azeez.[2]

In *Saheeh* Muslim it is narrated from Jaabir ibn Samurah that Naafi' ibn 'Utbah said: "We were with the Messenger of Allah ﷺ on a campaign, and some people came to the Messenger of Allah ﷺ from the west, wearing woollen clothes, and met him by a hillock. They were standing and the Messenger of Allah ﷺ was sitting. I said to myself: 'I shall go and stand between them and him, lest they assassinate him.' Then I said: 'Perhaps it is a private conversation between them' So I went and stood between them and him, and I memorized four words from him which I can count on my fingers. He said:

> *'You will fight in the Arabian Peninsula, and Allah will enable you to prevail over it, then (you will fight in) Persia, and Allah will enable you to prevail over it, then you will fight in Byzantium and Allah will enable you to prevail over it, then you will fight the Dajjaal, and Allah will enable you to prevail over him.'"*[3]

Al-Bukhari narrated that 'Awf ibn Maalik said: "I came to the Prophet ﷺ during the campaign to Tabook, when he was in a tent of leather, and he said:

> *'Count six ahead of the Hour: my death; then the conquest of Bayt al-Maqdis (Jerusalem); then a great deal of death*

(1) It was narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "The Hour will not begin until wealth increases and becomes so abundant that a man will go out with the *Zakaah* of his wealth and will not find anyone to accept it from him, and until the land of the Arabs goes back to being meadows and rivers." Narrated by al-Bukhari.

(2) See: *al-Bidaayah wa'n-Nihaayah*, 9/203

(3) Narrated by Muslim, *Kitaab al-Fitan*

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which will strike you like murrain in sheep; then wealth will become so abundant that a man will be given one hundred dinars but will still be discontent; then there will be turmoil which will not leave any house of the Arabs but it will enter it; then there will be a truce between you and Banu'l-Asfar, which they will break and they will come to you under eighty banners, with each of which will be twelve thousand men.'"[1]

I say: Bayt al-Maqdis was conquered after his death, during the caliphate of 'Umar ibn al-Khattab. Then after that came the great plague in Syria, the plague of 'Amwaas (Emmaus),[2] also during the caliphate of 'Umar, during which Mu'aadh ibn Jabal, Abu 'Ubaydah ibn al-Jarraah and many other people died. That was the first plague to occur in Islam and it unfolded as the Prophet ﷺ had foretold; the plague struck them like murrain in sheep. Then during the caliphate of 'Uthmaan ibn 'Affaan ﷺ, wealth became so abundant that if a person was given one hundred dinars, he would not be content with it, and wealth increased until a horse would be bought for its weight (in gold). Then came widespread dissension and turmoil (*fitnah*) which did not leave any house of the Arabs but it entered it, when 'Uthmaan was killed and dissension and turmoil occurred among the Muslims or among people of authority, at the battles of the Camel and Siffeen.

In *as-Saheehayn* it is narrated that Khabbaab ibn al-Aratt said: "We complained to the Messenger of Allah ﷺ, as he was reclining on his cloak in the shade of the Ka'bah, about the hardship we had suffered at the hands of the *mushrikeen*.

(1) Narrated by al-Bukhari, *Kitaab al-Jizyah wa'l-Mawaada'ah*

(2) 'Amwaas (Emmaus) is a region in Palestine, near Bayt al-Maqdis, six miles from Ramlah on the road to Bayt al-Maqdis.

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We said: 'Will you not pray to Allah for us, will you not seek help for us?' He sat up straight, with his face reddening, then he said:

> *'By Allah, among those who came before you a man would be taken, and his flesh and muscles would be torn apart with an iron comb, but that would not make him give up his religion. And he would be taken, and a pit would be dug for him, then a saw would be placed on his head and he would be sawn in two, but that would not make him give up his religion. Allah will certainly complete this matter until a rider is able to travel from San'aa' to Hadramawt, fearing no one but Allah or the wolf, regarding his sheep. But you are impatient people.'*(1)

In *Saheeh* al-Bukhari it is narrated from Abu Hurayrah that the Prophet ﷺ said:

> *"The Hour will not begin until you fight the Turks, with small eyes, red faces and flat noses, as if their faces were hammered shields. And the Hour will not begin until you fight people whose shoes are made of hair."*(2)

I say: the Muslims have fought all of these groups as the Prophet ﷺ foretold; these groups are known. Fighting against the Turks, the Tatars and others who match this description is something that is very well-known; their description and stories about them are referred to in more than ten thousand manuscripts of the Muslims, large and small, in the books of the Muslims before they engaged in fighting with these people who appeared from the east, and who match the description given in the *hadeeth.* If anyone who saw them with his own eyes was asked to describe them, he could not

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*

(2) Narrated by al-Bukhari, *Kitaab al-Jihad*; Muslim, *Kitab al-Fitan wa Ashraat as-Saa'ah*

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describe them any better than this.

In *as-Saheehayn* it is narrated from Abu Hurayrah from the Prophet ﷺ that he said:

"The Hour will not begin until a fire emerges from the land of the Hijaz that illuminates the necks of the camels in Busra."(1)

This fire appeared in the 650s AH and was seen by the people. They saw the necks of the camels illuminated in Busra. (The fire) burned stones yet could not cook meat.

In *as-Saheehayn* it is narrated from Abu Sa'eed and Asma' that the Messenger of Allah ﷺ said to 'Ammaar ibn Yaasir:

"You will be killed by the group that is in the wrong."(2)

In *as-Saheehayn* it is narrated that Abu Hurayrah said: The Messenger of Allah ﷺ said:

"Chosroes has died and there will be no Chosroes after him. Caesar will certainly die and there will be no Caesar after him. And you will distribute their wealth for the sake of Allah."(3)

In *as-Saheehayn* it is narrated from Jaabir from the Prophet ﷺ that he said:

"When Chosroes dies there will be no Chosroes after him, and when Caesar dies there will be no Caesar after him. By the One in Whose hand is my soul, you will distribute their wealth for the sake of Allah."(4)

In *as-Saheehayn* it is narrated that Jaabir ibn Samurah said:

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(1) Narrated by al-Bukhari, *Kitab al-Fitan*; Muslim, *Kitab al-Fitan wa Ashraat as-Saa'ah*

(2) Narrated by al-Bukhari, *Kitaab as-Salaah*; Muslim, *Kitab al-Fitan*

(3) Narrated by al-Bukhari, *Kitaab al-Jihad*; Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*

(4) Narrated by al-Bukhari, *Kitaab Fard al-Khums* and *Kitaab al-Manaaqib*; Muslim in *Kitaab al-Fitan wa Ashraat as-Saa'ah*

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I heard the Messenger of Allah ﷺ say:

> *"A group of Muslims, or of believers, will certain lay open the treasure of Chosroes which is in the white palace."*(1)

The white palace belonged to Chosroes.

In *Saheeh* al-Bukhari and elsewhere it is narrated from Abu Bakrah from the Prophet ﷺ that he said concerning al-*Hasan*:

> *"This son of mine is a sayyid (leader), and Allah will bring about reconciliation through him between two great groups of Muslims."*(2)

I say: This came to pass as he foretold it, approximately thirty years after the death of the Messenger, in 40 AH when Allah brought about reconciliation through al-*Hasan* between the two great groups of Muslims who were fighting at Siffeen, the camp of 'Ali and the camp of Mu'aawiyah.

In *as-Saheehayn* it is narrated from Ibn 'Abbaas that a man came to the Prophet ﷺ and said: "O Messenger of Allah, last night I saw in a dream a cloud dripping with fat and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope stretching between heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended."

Abu Bakr said: 'O Messenger of Allah, may my father and mother be sacrificed for you, let me interpret it.' The Messenger of Allah ﷺ said:

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(1) Narrated by Muslim, *Kitaab al-Fitan*; it was not narrated by al-Bukhari

(2) Narrated by al-Bukhari, *Kitaab as-Sulh*

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'Interpret it.'

Abu Bakr said: "As for the cloud, it is the cloud of Islam. As for the fat and honey dripping from it, that is the Qur'an, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur'an and the one who learns a little. As for the rope connecting heaven and earth, it is the truth that you brought, you adhere to it and Allah raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allah, am I right or wrong?' The Messenger of Allah ﷺ said:

'You got some of it right and some of it wrong.'

He said: 'By Allah, O Messenger of Allah, I adjure you to tell me what I got wrong.' He said:

'Do not swear.'"(1)

In *as-Saheehayn* it is narrated that Abu Hurayrah ﷺ said: I heard the Messenger of Allah ﷺ say:

"Whilst I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) from it as Allah willed, then the son of Abu Quhaafah took it and drew a bucket or two with some weakness, may Allah forgive him. Then it changed into a large bucket and the son of al-Khattaab took it and I have never seen any strong man among the people doing such a hard job as 'Umar ibn al-Khattaab, until the people had (drunk their fill and) watered their camels to their fill, then they sat beside the well."(2)

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(1) Narrated by al-Bukhari, *Kitaab at-Ta'beer*; Muslim, *Kitaab ar-Ru'ya*

(2) Narrated by al-Bukhari, *Kitaab at-Ta'beer*; Muslim, *Kitaab Fadaa'il as-Sahabah*

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According to another report, *"The bucket turned into a large one in 'Umar's hand."*(1)

Ash-Shaafa'i said: "The dreams of the Prophets are revelation."

The phrase *"He drew... with some weakness"* refers to the brevity of his caliphate, as he died soon and was distracted by war against the apostates from conquest and increasing territory; 'Umar was able to make great strides because his caliphate lasted longer.

In *as-Saheehayn* it is narrated from Muhammad ibn Jubayr ibn Mut'im from his father that a woman asked the Messenger of Allah ﷺ something, and he told her to come back (later). She said: What if I come and do not find you, O Messenger of Allah? (The narrator) said: It was as if she was referring to (the possibility of) his death. He said:

"If you do not find me, then go to Abu Bakr."(2)

Abu Dawood at-Tayaalisi narrated from Abu Tha'labah al-Khushani, Abu 'Ubaydah ibn al-Jarraah and Mu'aadh ibn Jabal that the Prophet ﷺ said:

> *"Allah started this matter with Prophethood and mercy, then there will be caliphate and mercy, then oppressive kingship, then tyranny, injustice and corruption among the ummah, when they will indulge in adultery, alcohol and silk, yet they will prevail despite that and will be granted provision all the time until they meet Allah ﷻ."*(3)

Abu Dawood narrated from Samurah ibn Jundub that a

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(1) Narrated by al-Bukhari, *Kitaab at-Ta'beer*

(2) Narrated by al-Bukhari, *Kitaab Fadaa'il as-Sahabah*; Muslim, *Kitaab Fadaa'il as-Sahabah*

(3) Narrated by Abu Dawood at-Tayaalisi in his *Musnad*, 3/228; its *isnaad* includes Layth ibn Abi Sulaym, who is *da'eef*.

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man said: "O Messenger of Allah, I saw a bucket hanging from the sky. Abu Bakr came and took hold of its handles and drank a little, then 'Umar came and took hold of its handles and drank his fill, then 'Uthmaan came and took hold of its handles and drank his fill. Then 'Ali came and took hold of its handles but it tipped and some of the water spilled on him."(1)

In *as-Sunan* it is narrated from Safeenah,(2) from the Prophet ﷺ, that he said:

"It will be caliphate for thirty years, then it will become kingship."(3)

This year is the completion of thirty years from his death. And that included the caliphates of Abu Bakr, 'Umar, 'Uthmaan and 'Ali.

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

"The earth was drawn together for me, its east and its west, and the dominion of my ummah will reach as far as what

(1) Narrated by Abu Dawood in *as-Sunan, Kitaab as-Sunnah*; Ahmad, *al-Musnad*, 5/21. al-Haythami said in *Majma' az-Zawaa'id*, 7/180: Its men are *thiqaat* (trustworthy).Shaykh al-Albaani stated that it is *da'eef* in *Da'eef Abi Dawood*, 1/464

(2) Safeenah: the freed slave of the Messenger of Allah ﷺ; it was also said that he was the freed slave of Umm Salamah, the wife of the Prophet ﷺ, and she is the one who manumitted him. It was said that his name was Mahraan or Roomaan or 'Abs, and his *kunyah* was Abu 'Abd ar-Rahmaan. He was called Safeenah ("ship") because he was with the Messenger of Allah ﷺ on a journey, and every time someone got tired, he would drop his sword or shield or spear, (and Safeenah picked them up) until he was carrying a great deal. He is well known and narrated several *hadeeths*.
See: *Asad al-Ghaabah*, 2/259

(3) Narrated by Abu Dawood in his *Sunan, Kitaab as-Sunan*; at-Tirmidhi, *al-Jaami', Kitaab al-Fitan* – he classed it as *hasan*.

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was drawn together for me of it."(1)

In *Saheeh* Muslim it says:

"Allah drew the ends of the earth together for me to see, and I saw its eastern and western lands, and the dominion of my ummah will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my ummah be destroyed by a widespread famine, and not to send against them an enemy that is not of them, that would destroy them utterly. My Lord said: 'O Muhammad, when I decree something it cannot be altered. I have granted you that your ummah will not be destroyed by a widespread famine and I will not send against them an enemy that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others.'"(2)

The Prophet foretold this at the beginning of his mission, when his followers were very few, before the conquest of Makkah, and it came to pass as he foretold. The dominion of his *ummah* spread east and west, and it did not spread north and south to the same extent as it spread east and west, because his *ummah* is the middle path, so his message spread in the regions that formed the middle of the populated world. We have quoted above his saying, *"Chosroes has died and there will be no Chosroes after him."* That refers to Chosroes the son of Hormuz, who was the last of the kings who was called Chosroes. Then he was succeeded by weak rulers, the last of whom was Yazdegerd,(3) who is referred to in the second

(1) I could not find this *hadeeth* in *Saheeh* al-Bukhari; rather it was narrated by Muslim from the *hadeeth* of Thawbaan.

(2) Narrated by Muslim in his *Saheeh, Kitaab al-Fitan*

(3) Yazdegerd was the son of Shahryar the son of Chosroes. He

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version of the *hadeeth*:

> *"When Chosroes dies there will be no Chosroes after him, and when Caesar dies there will be no Caesar after him. By the One in Whose hand is my soul, you will distribute their wealth for the sake of Allah."*(1)

He foretold that at the time when the power of Chosroes and Caesar was the greatest on earth. Then Allah fulfilled his prediction during the caliphates of 'Umar and 'Uthmaan. Chosroes, who was the last of the Persian rulers, died in Persia during the caliphate of 'Uthmaan; there was no Chosroes after him and the Magians and Persians no longer had any power. And Caesar, who was ruling ash-Shaam (greater Syria) and other lands died, and there was no longer any Christian ruler of Greater Syria, Egypt or Mesopotamia.

Ash-Shaafa'i said: "Quraysh used to frequent ash-Shaam a great deal, and a lot of their livelihood came from there; the same was also true of Iraq. It was narrated that when Quraysh entered Islam, they mentioned to the Prophet ﷺ the fear that their livelihood through trade with ash-Shaam and Iraq would cease if they left behind disbelief and entered Islam. But the Prophet ﷺ told them: 'When Chosroes dies, there will be no Chosroes after him.' And there was no Chosroes left in Iraq who was able to be in full control."

And he said: *"When Caesar dies there will be no Caesar after him,"* and after that there was no Caesar in control

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became the ruler when he was twenty-one years old, during the caliphate of 'Umar ibn al-Khattab. The Muslims defeated him at Jaloola, and he was killed by a man from Marw (Merv), who was being pursued by the Turks. They killed that man took the belongings of Chosroes. That was in 31 AH.

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab al-Fitan*.

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of ash-Shaam. So he responded to their concerns and the outcome was as he said; Allah put an end to Chosroes in Iraq and Persia, and Caesar in ash-Shaam. The Prophet ﷺ said concerning Chosroes: *"May Allah destroy his kingdom,"* and Chosroes lost all power. And he said concerning Caesar: *"May his dominion remain,"* and his dominion remained in Anatolia, but his dominion was removed from ash-Shaam. All these reports confirm one another.

In *as-Saheehayn* it is narrated that Sufyaan ibn Abi Zuhayr said: The Messenger of Allah ﷺ said:

> *"Yemen will be conquered and some people will come, driving their livestock and bringing their families and those who obey them, but Madinah is better for them, if only they knew. Then Syria will be conquered and some people will come, driving their livestock and bringing their families and those who obey them, but Madinah is better for them, if only they knew."*

According to another report: *"Some people will go out from Madinah."*(1)

The Prophet ﷺ foretold the conquest of Yemen, Syria and Iraq before it happened, and he foretold that people would leave Madinah, taking their families and those who obeyed them to those regions, seeking out fertile land and expanded provision, but he said: *"... But Madinah is better for them, if only they knew."*

In *Saheeh* Muslim it is narrated from Abu Dharr, from the Prophet ﷺ, that he said:

> *"You will conquer Egypt which is a land of which the currency is the qiraat. Treat its people kindly, for they have*

(1) Narrated by al-Bukhari, *Kitaab Fadaa'il al-Madinah*; Muslim, *Kitaab al*-Hajj.

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protection (dhimmah) and kinship. But if you see two men fighting over a space the size of a brick, then leave."(1)

Some time after the conquest of Egypt, Abu Dharr passed by the two sons of Shurahbeel ibn *Hasan*ah, who were fighting over a space the size of a brick, so he left Egypt.(2)

In *Saheeh* al-Bukhari it is narrated that Sulaymaan ibn Sard said: I heard the Prophet ﷺ say, when the Confederates lifted the siege and went back:

"From now on we shall launch campaigns against them and they will no longer launch campaigns against us."(3)

And that is what happened.

In *Saheeh* Muslim it is narrated from 'Abdullah ibn 'Amr that the Messenger of Allah ﷺ said:

"When you prevail over the Persians and Byzantines, how will you be, O people?"

'Abd al-Rahmaan ibn 'Awf said: "We will say what Allah has commanded us. The Messenger of Allah ﷺ said:

"Or something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the Muhaajireen and appoint some of them as leaders of others."(4)

In *Saheeh* al-Bukhari it is narrated from Abu Hurayrah that when Allah revealed the words:

"He it is Who sent among the unlettered ones

(1) Both reports were narrated by Muslim in his *Saheeh, Kitaab Fadaa'il as-Sahabah*
(2) See the previous comment
(3) Narrated by al-Bukhari in his *Saheeh, Kitaab al-Maghaazi*
(4) Narrated by Muslim, *Kitaab az-Zuhd wa'r-Raqaa'iq*

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a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error; And He has sent him (Prophet Muhammad SAW) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise."

[*al-Jumu'ah 62:2-3*],

the Prophet ﷺ was asked about these others. He said:

"If faith were at the Pleiades, some men from among the sons of the Persians would attain it."

According to other versions he said: *"If faith..."* or *"If knowledge..."*(1)

And it came to pass as he foretold; among the *Taabi'een* and their followers, and so on, there were sons of Persia such as al-*Hasan* al-Basri, Muhammad ibn Sireen, Sa'eed ibn Jubayr, 'Ikrimah the freed slave of Ibn 'Abbaas, Mujaahid ibn Jabr and many more who attained that.

When the verse

"Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers."

[*al-Maa'idah 5:54*]

(1) Narrated by al-Bukhari, *Kitaab at-Tafseer*

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was revealed, (the Prophet ﷺ) was asked about that and he said:

"They are the people of this man,"

and he pointed to Abu Moosa al-Ash'ari and said:

"I find the mercy of the Most Merciful from the direction of Yemen."(1)

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

"The people of Yemen have come, they are tender-hearted and (true) faith is that of the Yemenis, (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis."(2)

When some people apostatised from Islam, Allah brought these people whom He loved and they loved Him, and with their help Abu Bakr fought the apostates, and with their help Abu Bakr and 'Umar defeated Chosroes and Caesar. And the Prophet ﷺ said to 'Uthmaan:

"Verily Allah will give you a chemise to wear; if they want you to take it off, do not take it off."(3)

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(1) Narrated by al-Haakim in *al-Mustadrak*, apart from the words, "I find the mercy of the Most Merciful...". He classed it as *Saheeh* according to the conditions of Muslim, and adh-Dhahabi agreed with him.

The last part of the *hadeeth* was mentioned in a report narrated by Imam Ahmad in *al-Musnad*, 2/313, as follows: "I find the mercy of your Lord coming from the direction of Yemen." Its men were classed as *thiqaat* (trustworthy) by al-*Hafiz* al-'Iraqi, as stated in *Takhreej al-Ihya'*, 1/92. al-Haythami said in *al-Majma'* 10/56: Its men are the men of *as-Saheeh* apart from Shabeeb who is *thiqah* (trustworthy).

(2) Al-Bukhari narrated a similar report in *Kitaab al-Manaaqib*. Muslim narrated several versions in *Kitaab al-Eemaan*.

(3) Narrated by at-Tirmidhi, *Kitaab al-Manaaqib*. He said: This is a *hasan* ghareeb *hadeeth*.

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In *as-Saheehayn* it is narrated that Abu Moosa said: "Whilst the Messenger of Allah ﷺ was in one of the gardens of Madinah, reclining and hitting the muddy ground with a stick, a man asked for the gate to be opened. He said:

"Open up, and give him the glad tidings of Paradise."

It was Abu Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said:

"Open up, and give him the glad tidings of Paradise."

I went and saw that it was 'Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. He said:

"Open up, and give him the glad tidings of Paradise because of some turmoil that he will have to face."

I went and saw that it was 'Uthmaan ibn 'Affaan. I opened (the gate) and gave him the glad tidings of Paradise. I said what (the Prophet ﷺ) had said and 'Uthmaan said: O Allah, grant patience, and Allah is the One Whose help we seek."[1]

In *as-Saheehayn,* the *hadeeth* of Hudhayfah from the Prophet ﷺ mentions the tribulations (*al-fitan*) that will come like waves of the sea. He said to 'Umar:

"Between you and them there is a closed door, but soon that door will be broken."

Masrooq[2] asked him about the door and he said: *"(It is)*

(1) Narrated by al-Bukhari, *Kitaab Fadaa'il as-Sahabah;* Muslim, *Kitaab Fadaa'il as-Sahabah.*

(2) Masrooq ibn al-Ajda' al-Waadi'i al-Hamadhaani, the *Taabi'i,* Abu 'Aa'ishah; he was one of the senior *Taabi'een.* He was *thiqah* (trustworthy) and a devoted worshipper. He died in 62 AH.

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'Umar."[1]

In *as-Saheehayn* it is narrated that Abu Hurayrah said: The Messenger of Allah ﷺ said:

"There will be tribulations during which one who sitting is better than one who is standing, and one who standing is better than one who is walking, and one who is walking is better than one who is running. He who exposes himself to them will be drawn to them and whoever finds a refuge from them, let him seek protection therein."[2]

It was also narrated by Abu Bakrah; in his report it says:

"When they [those tribulations] come, whoever has camels let him stay with his camels, whoever has sheep let him stay with his sheep, and whoever has land let him stay on his land."

A man said: "O Messenger of Allah, what do you think if he does not have camels or sheep or land?" He said:

"Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allah, have I conveyed (the message)? O Allah, have I conveyed (the message)?"

A man said: "O Messenger of Allah, what if I am forced to join one of the two ranks or one of the two groups, and a man strikes me with his sword or an arrow comes and kills me?" He said:

"He will bear the burden of his sin and your sin, and he

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(1) Narrated by al-Bukhari, *Kitaab al-Fitan*; Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah.*

(2) Narrated by al-Bukhari, *Kitaab al-Fitan*; Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*

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will be one of the people of Hell."(1)

In *Saheeh* Abi Haatim (it is narrated that) the Prophet ﷺ said:

"Woe to the Arabs from an evil that is approaching them, or turmoil, blind, deaf and dumb, in which one who is sitting will be better than one who is walking, and one who is walking will be better than one who is running. Woe to the one who strives therein from Allah on the Day of Resurrection!"(2)

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

"I see tribulations falling in between your houses like drops of rain."(3)

In *as-Saheehayn* it is narrated with more than one *isnaad* that when Dhu'l-Khuwaysirah(4) said to him: "O Messenger of Allah, be fair, because you have not been fair." He said:

'Woe to you! You are doomed and lost if I am not fair.'

One of his Companions said: 'Let me strike the neck of this hypocrite.' The Prophet ﷺ said:

'There will emerge from the progeny of this man people in comparison to whose prayer you will regard your prayer as

(1) Narrated by Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*
(2) Narrated by Ibn Hibbaan in his *Saheeh*, 27/451
(3) Narrated by al-Bukhari, *Kitaab Fadaa'il al-Madinah*
(4) Dhu'l-Khuwaysirah: *khuwaysirah* is the diminutive of *khaasirah*, which means hip or hipbone. It was said that Dhu'l-Khuwaysirah's real name was Harqoos ibn Zuhayr as-Sa'di at-Tameemi; this was stated by at-Tabari. He met the Prophet ﷺ. 'Umar appointed him in charge of fighting al-Hormuzaan and of whatever lands he conquered. He conquered Sooq al-Ahwaaz and settled there, and he was present at Siffeen. Then he became one of the *Khaarijis*, and was one of the most hostile in his opposition to 'Ali ibn Abi Taalib. He was killed during their war against him in 37 AH.

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insignificant and in comparison to whose fasting you will regard your fasting as insignificant, and in comparison to whose recitation of Qur'an *you will regard your recitation as insignificant; they will recite the* Qur'an *but it will not go any further than their throats, and they will pass out of Islam like an arrow passes out of the prey. Their sign will be a man with a deformed arm; at the end of his upper arm will be something like a piece of quivering flesh with a few hairs on it.'"*(1)

According to another report in *as-Saheehayn:*

"A group will secede from my ummah at a time of division among the Muslims, and they will be killed by the group that is closer to the truth."(2)

These people emerged twenty odd years after the Prophet's death, at the end of the caliphate of 'Ali, when the Muslims became divided, and they formed a group that was not part of either the camp of 'Ali or the camp of Mu'aawiyah. They were fought by 'Ali ibn Abi Taalib and his companions, who were the closer of the two groups to the truth, and the other group killed 'Ammaar ibn Yaasir; they were the group that was in the wrong. 'Ali had told them about this *hadeeth* and the sign (of the group that was in the wrong). Then they looked for this man with the deformed arm, but they did not find him until 'Ali himself went to look for him; he searched for him and found him slain, and he prostrated in gratitude to Allah.

In *as-Saheeh* it is narrated that the Prophet ﷺ said:

"After me there will be rulers who will delay the prayer

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab az-Zakaah*

(2) Narrated by Muslim, *Kitaab az-Zakaah*

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from its proper time, so offer the prayer on time and make your prayer with them naafil (supererogatory)."

These people appeared some time after his death; they used to delay *Duhr* until the time of *'Asr*, and *'Asr* until the time when the sun turns yellow.(1)

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

"After I am gone, you will meet selfish people, so be patient until you meet me at the Cistern."(2)

Then after he was gone they met people who gave precedence to themselves and did not give them their rights.

In *as-Saheehayn* it is narrated that the Prophet ﷺ said:

"After I am gone there will be rulers who will demand their rights from you but they will withhold your rights from you."

They said: "What do you instruct us to do, O Messenger of Allah?" He said:

"Give them their rights and ask Allah for your rights."(3)

In *as-Saheehayn* it is narrated that the Prophet ﷺ whispered to Faatimah during his final illness:

"I am going to die from this sickness of mine."

Then he told her that she would be the first of his family to join him. According to another report: He told her that she was the leader of the female believers.(4)

In *as-Saheehayn* it is narrated that 'Aa'ishah said: The Messenger of Allah ﷺ said:

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(1) Narrated by Muslim, *Kitaab al-Masaajid*

(2) Narrated by al-Bukhari, *Kitaab Manaaqib al-Ansaar*; Muslim, *Kitaab al-Imaarah*

(3) Narrated by al-Bukhari, *Kitaab al-Fitan*; Muslim, *Kitaab al-Imaarah*

(4) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab Fadaa'il as-Sahabah*

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"The first of you to join me will be the one with the longest arms."

They measured their arms to see which of them had the longest arms, but the one with the longest arms was Zaynab because she used to work with her hands and give charity.[1]

In *Saheeh* al-Bukhari and elsewhere it is narrated from Umm *Haraam*, from the Prophet ﷺ, that he said:

"The first army to attack Constantinople will be forgiven."[2]

In *Saheeh* al-Bukhari it is also narrated that Umm *Haraam* said: I heard the Messenger of Allah ﷺ say:

"The first army of my ummah to campaign by sea, Paradise is their due."

She said: "O Messenger of Allah, will I be among them?" He said:

"You will be among them."

Then the Prophet ﷺ said:

"The first army of my ummah to attack the city of Caesar will be forgiven."

She said: "O Messenger of Allah, will I be among them?" He said: *"No."*[3]

The Muslims attacked Constantinople during the caliphate of Mu'aawiyah, under the leadership of Yazeed; also in the army was Abu Ayyoob al-*Ansaari*, in whose house the Prophet ﷺ stayed when he came to Medina at the time of the *Hijrah*. Abu Ayyoob died and was buried under the walls of Constantinople.

Then the Muslims attacked it a second time during

(1) A similar report was narrated by al-Bukhari in *Kitaab az-Zakaah*; Muslim, *Kitaab Fadaa'il as-Sahabah*

(2) Narrated by al-Bukhari, *Kitaab al-Jihad wa's-Siyar*

(3) Narrated by al-Bukhari, *Kitaab al-Jihad wa's-Siyar*

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the caliphate of 'Abd al-Malik. It was attacked by his son Maslamah who besieged it for a number of years and built a mosque there.

In *as-Saheehayn* it is narrated that Anas said: "The Messenger of Allah ﷺ used to enter upon Umm Haraam bint Milhaan[1] and she would give him food. Umm Haraam was married to 'Ubaadah ibn al-Saamit. The Messenger of Allah ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,[2] and the Messenger of Allah ﷺ slept, then he woke up smiling. She said: 'Why are you smiling, O Messenger of Allah?' He said:

> '*Some people of my ummah were shown to me, riding on the surface of this sea, kings on thrones or like kings on thrones.*'

Umm *Haraam* said: 'Pray to Allah to make me one of them.' He prayed for her, then he lay down his head and slept, then he woke up smiling. She said: 'Why are you smiling O Messenger of Allah?' He said:

> '*Some people of my ummah have been shown to me…*'

as he had said the first time. She said: 'O Messenger of Allah, pray to Allah to make me one of them.' He said:

> '*You will be one of the first ones.*'"

Anas said: "She travelled by sea at the time of Mu'aawiyah ibn Abi Sufyaan, then when she came ashore, she was thrown

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(1) Umm *Haraam* bint Milhaan: the scholars said that she was a mahram of the Prophet ﷺ but they differed as how that was so. Ibn 'Abd al-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because 'Abd al-Muttalib's mother was from Banu'l-Najjaar.

(2) It should be noted that checking the head for lice does not necessarily mean that there were any.

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by her mount and died."[1]

This happened during the caliphate of 'Uthmaan, when Mu'aawiyah was his governor. During the caliphate of 'Umar, the Muslims did not wage any campaign by sea; the first time they waged campaign by sea was during the caliphate of 'Uthmaan, when they conquered the island of Cyprus and brought the captives to Damascus. Abu'd-Darda' was still alive and living in Damascus, and he began to weep. It was said to him: "Why are you weeping, O Abu'd-Darda'? This is a day on which Allah has caused Islam to prevail." He said: "I am only weeping because I have seen this defeated nation that was powerful and prevalent, but then it drifted away from the path of Allah, so Allah caused it to end as you see. How worthless people are in the sight of Allah when they drift away from His path."

In *as-Saheehayn* it is narrated from the Prophet ﷺ that he said:

> *"I asked my Lord for three things, and He gave me two and withheld from me one. I asked Him not to let my ummah be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by famine, and He granted me that. And I asked Him not to let them be destroyed by fighting amongst themselves, but He withheld that from me."*[2]

It is proven in *as-Saheehayn* that the Prophet ﷺ said:

> *"A group of my ummah will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them or let them down, until the Hour begins."*[3]

(1) Narrated by al-Bukhari, *Kitaab al-Jihad wa's-Siyar*; Muslim, *Kitaab al-Imaarah*

(2) Narrated by Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*

(3) Narrated by al-Bukhari, *Kitaab al-I'tisaam bi'l-Kitaab*; Muslim, *Kitaab al-Imaarah*

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He foretold this at the time when his *ummah* was the smallest of the nations, then the *ummah* spread east and west, and what he had foretold came to pass. There is still among this *ummah*, praise be to Allah, a group that is prevailing by means of knowledge, religious commitment and the sword, and this *ummah* has not suffered what previous nations, such as the Children of Israel and others, suffered when they were defeated and subdued by their enemies. Rather if there is part of this *ummah* that is defeated in some land, another part of it will be prevailing in another land. Enemies from without have not subjugated the entire *ummah*; however, there are divisions and turmoil amongst them from within.

In *Saheeh* Muslim it is narrated that Abu Hurayrah said: The Messenger of Allah ﷺ said:

> *"There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, mumeelaat maa'ilaat walking with an enticing gait (or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance."*(4)

These men appeared a long time after he passed away, and those women appeared many years after that; they had on their heads turbans like the humps of Bactrian camels.

According to the *hadeeth* narrated by Muslim from Asma' bint Abi Bakr from the Prophet ﷺ, he said:

"There will be among (the tribe of) Thaqeef a liar and a

(4) Narrated by Muslim, *Kitaab al-Libaas wa'z-Zeenah*

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great slaughterer."[1]

The liar appeared among Thaqeef; he was al-Mukhtaar ibn Abi 'Ubayd ath-Thaqafi,[2] who pretended to be a supporter of *Ahl al-Bayt* (the Prophet's family) and that he wanted to avenge the killing of al-Husayn. He killed 'Ubaydullah ibn Ziyaad[3] and other killers of al-Husayn, then he pretended to receive revelation, saying that it came down to him, until Ibn 'Umar and Ibn 'Abbaas were told about him. It was said to one of them that this man was receiving revelation, and to the other one that revelation was coming down to him. One of them said:

"And certainly, the Shayaateen (devils) do inspire their friends (from mankind)."

[*al-An'aam 6:121*]

and the other one said:

"Shall I inform you (O people!) upon whom the Shayaateen (devils) descend? They descend on every lying (one who tells lies), sinful person."

[*ash-Shu'ara' 26:221-222*]

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(1) Narrated by Muslim, *Kitaab Fadaa'il as-Sahabah*

(2) al-Mukhtaar ibn Abi 'Ubayd ibn Mas'ood ibn 'Amr ibn 'Umayr ibn 'Awf ibn 'Uqdah ibn 'Anzah ibn 'Awf ibn Thaqeef, the liar. He was one of the prominent figures of Thaqeef, one of the men of wisdom, eloquence and courage, but he was lacking in religious commitment. He was killed by Mus'ab ibn az-Zubayr in 67 AH.

(3) 'Abdullah ibn Ziyaad ibn Abeehi, Abu Hafs, the governor of Iraq. He was outwardly good-looking but inwardly evil. It was said that his mother was Marjaanah, a daughter of one of the kings of Persia. He was involved in many calamities. The Muslims hated him because of what he had done to al-Husayn. He was killed at the hand of al-Mukhtaar the liar, at the beginning of 67 AH, in al-Khaariz.

See: *Siyar A'laam an-Nubala'*, 3/545-549

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As for the great slaughterer, he was al-Hajjaaj ibn Yoosuf ath-Thaqafi;[1] he shed blood unlawfully in support of the reign of 'Abd al-Malik ibn Marwaan, who appointed him.

In *as-Saheehayn* it is narrated from Abu Hurayrah that he said: The Messenger of Allah ﷺ said:

"Which of you will spread his cloak and listen to my hadeeth, then gather his cloak to his chest, then he will never forget anything he hears?"

I spread out a cloak I was wearing until he finished speaking, then I gathered it to my chest, and after that day I never forgot anything I heard from him."[2]

In *as-Saheehayn* it is narrated that Jaabir ibn Samurah said: The Messenger of Allah ﷺ said:

"Islam will continue to prevail through twelve caliphs, all of them from Quraysh."

According to another version: "... *through twelve rulers.*"[3]

According to a report narrated by Abu Dawood at-Tayaalisi:

"*The ummah will unite around each of them.*"[4]

According to another report: They said: Then what will

(1) Al-Hajjaaj ibn Yoosuf ibn al-Hakam ath-Thaqafi, the governor of 'Abd al-Malik ibn Marwaan and his son al-Waleed in Iraq. He was strict, powerful and unjust. He died in 95 AH.
See: *Wafiyyaat al-A'yaan* by Ibn Khallikaan, 2/29-54

(2) Narrated by al-Bukhari, *Kitaab al-'Ilm*; Muslim, *Kitaab Fadaa'il as-Sahabah*

(3) Narrated by al-Bukhari, *Kitaab al-Ahkaam*; Muslim, *Kitaab al-Imaarah*

(4) Sunan Abi Dawood, *Kitaab al-Mahdi*. Its *isnaad* includes Ismaa'eel ibn Abi Khalid, of whom al-*Hafiz* said: (He is) acceptable. He is the only one who narrated this phrase. See: *Haamish al-Jawaab as-Saheeh*, 6/125

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happen? He said:

"Then there will be killing."(1)

Abu Bakr al-Bayhaqi said: "The first report states the number and the other report states that the reason for mentioning the number is that after it will come killing. And this number, as described in the *hadeeth*, was reached at the time of al-Waleed ibn Yazeed ibn 'Abd al-Malik, after which there was killing and major turmoil."

In *as-Saheehayn* it is narrated that Jaabir said: The Messenger of Allah ﷺ said to me: *"Do you have any blankets?"* I said: O Messenger of Allah, how could I afford blankets? And today I say to my wife: "Move your blankets away," and she says: "Didn't the Messenger of Allah ﷺ say that you would have blankets?"(2)

In *as-Saheehayn* it is narrated from Ibn 'Abbaas that the Messenger of Allah ﷺ said:

"Whilst I was sleeping, I was shown (in a dream) that two bangles of gold were placed on my arm. I found them ugly and I disliked them, so I was given permission to blow on them, and they flew away. I interpreted that as referring to two liars who would appear after I am gone."(3)

'Ubaydullah said: One of them was al-'Ansi who was killed by Fayrooz in Yemen, and the other was Musaylimah.

In *as-Saheehayn* it is narrated that Ibn 'Umar said: I heard the Messenger of Allah ﷺ say, when he was facing towards the east:

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(1) Narrated by Abu Dawood, *Kitaab al-Mahdi*. The annotator of *al-Jawaab as-Saheeh* (6/125) said: Its *isnaad* is jayyid.

(2) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaabal-Libaas wa'z-Zeenah*

(3) Narrated by al-Bukhari, *Kitaab al-Maghaazi*

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"Verily turmoil is there, verily turmoil is there, where the side of the head of the Shaytaan appears."

East of Madinah is the region of al-Bahrain, from which Musaylimah the Liar appeared with his claim of Prophethood. This was the first such incident that occurred after the death of the Prophet ﷺ. Some people followed him (Musaylimah), but the Prophet's successor (caliph) Abu Bakr fought him.

Abu Haatim narrated in his *Saheeh* that Jaabir ibn 'Abdillah said: I heard the Prophet ﷺ say:

"Ahead of the Hour there will be liars; one of them is the man in al-Yamaamah; and one of them is the man in San'aa', al-'Ansi; and one of them is the man in Himyar. And one of them is the Dajjaal, who will bring the greatest turmoil of all."

The one in al-Yamaamah was Musaylimah. And some suggested that there would be nearly thirty liars.(1)

In *Saheeh* Muslim it is narrated from Abu Hurayrah that the Prophet ﷺ said:

"The Hour will not begin until thirty liars have appeared, each of them claiming that he is the messenger of Allah, and until wealth becomes abundant, and tribulations appear, and there is a great deal of haraj."

They said: "What is *haraj*, O Messenger of Allah?" He said:

"Killing, killing."(2)

In *Saheeh* Ibn Hibbaan it is narrated that Abu Dharr said: The Messenger of Allah ﷺ rode on a donkey and he seated

(1) Narrated by Ibn Hibbaan in his *Saheeh*, 27/345; its *isnaad* was classed as jayyid by the annotator of al-*Jawaab as-Saheeh*, 6/128

(2) Narrated by Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*

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me behind him, then he said:

"O Abu Dharr, what will you do when severe hunger strikes the people and you will not be able to get up from your bed to go to the place where you pray? What will you do?"

He said: "Allah and His Messenger know best." He said:

"You must refrain from asking of people."

Then he said:

"O Abu Dharr, what will you do when a great deal of death befalls the people and a house would be sold for a slave? What will you do?"

He said: "Allah and His Messenger know best." He said:

"Be patient. O Abu Dharr, what will you do when the people kill one another until Hijaarat al-Zayt[1] *is awash with blood?"*

He said: "Allah and His Messenger know best." He said:

"Stay in your house and shut your door."

Abu Dharr said: "What if I am not left alone?" He said:

"Stay with those whom you belong to."

He said: "Should I not take up my weapon?" He said:

"Then you would be joining them (in fighting). Rather if you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over your face, and let him carry your sin and his own sin."[2]

It was narrated that Ibn Mas'ood said: I came to the

(1) A place in al-Harrah, in Madinah

(2) Narrated by Ibn Hibbaan in his *Saheeh*, 27/413. It was classed as *Saheeh* by al-Haakim, and adh-Dhahabi agreed with him.

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Prophet ﷺ when he was in a leather tent with forty men, and he said:

> *"You are going to be victorious and will prevail. Whoever among you lives until that time, let him fear Allah, and enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell."*(1)

With regard to the victories that were granted to them and their prevailing, he foretold that at the beginning of his mission, as we have seen above, and what he foretold came to pass.

Abu Haatim narrated in his *Saheeh* that Ibn 'Abbaas said: Abu Taalib fell sick and Quraysh came to him. The Prophet ﷺ came to visit him, and beside his head was a place where a man could sit. So Abu Jahl got up and sat there. They complained about the Messenger of Allah ﷺ to Abu Taalib and said: "Your brother's son is reviling our gods." He said: "Why are your people complaining about you, O son of my brother?" He said:

> *"O uncle, all I want from them is one word, by means of which the Arabs will submit to them and the non-Arabs will pay them jizyah."*

He said: "What is it?" He said:

> *"Laa ilaaha ill-Allah (there is no god but Allah)."*

They got up and left, saying: "Has he made the gods into one God?" Then the words:

> **"Saad (These letters (Saad etc.) are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings). By the Qur'an full of**

(1) Narrated by Ibn Hibbaan in his *Saheeh*, 20/124

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reminding. ... 'Verily, this is a curious thing!'"

[*Saad 38:1-5*]

were revealed.(1)

In *Saheeh* Ibn Hibbaan it is narrated from Ismaa'eel ibn Abi Khalid, from Qays ibn Abi Haazim, who said: When 'Aa'ishah came near one of the watering-places of Banu 'Aamir, she arrived there at night and she heard the barking of the dogs. She said: "What watering place is this?" They said: "It is the watering place of al-Haw'ab." She said: "I think I have to go back." They said: "Do not be hasty, may Allah have mercy on you. It is better for you to proceed, so that the Muslims will see you and Allah will bring about reconciliation by means of you." She said: "I think I have to go back." I heard the Messenger of Allah ﷺ say:

"What will one of you do when the dogs of al-Haw'ab bark at her?"(2)

In *Saheeh* Ibn Hibbaan it is also narrated that 'Ali ibn Abi Taalib said: 'Abdullah ibn Salaam said to me, when I had put my foot in the stirrup and I was heading for Iraq: "Do not go

(1) Narrated by Ibn Hibbaan in his *Saheeh*, 19/79

(2) Narrated by Ibn Hibbaan in his *Saheeh*, 28/5. al-Haythami said in *al-Majma'*, 7/234: It was narrated by Ahmad, Abu Ya'la and al-Bazzaar, and the men of Ahmad are the men of *as-Saheeh*.
Al-Haw'ab is an oasis on the way to Basra. 'Aa'ishah passed through this oasis when she travelled to Basra, seeking to bring about reconciliation among the Muslims when they were engulfed in turmoil following the assassination of 'Uthmaan ﷺ. The *hadeeth* may be understood as indicating that the Prophet ﷺ was simply wondering which of his wives would pass by the oasis of al-Haw'ab. 'Aa'ishah herself later said that the idea of turning back was merely a passing thought, but with a reminder and encouragement from az-Zubayr ﷺ she went ahead with her efforts to bring about reconciliation among the Muslims. [Translator]

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to Iraq, for if you go there you may be struck with the edge of the sword." 'Ali said: "By Allah, the Messenger of Allah ﷺ said that." Abu'l-Aswad said: "I said to myself, I have never seen anything like today, a warrior saying such a thing to the people."(1)

These are a few examples of cases where the Prophet ﷺ foretold future events and they came to pass after he was gone as he had foretold, and the people saw that. As for the things that he foretold that have not yet happened, there are many such things.

He also spoke of matters of the unseen that came to pass during his time as he had foretold. It is narrated in *as-Saheehayn* from Sahl ibn Sa'd that the Messenger of Allah ﷺ said on the day of Khaybar:

> *"I shall give this banner tomorrow to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and Allah will grant victory at his hands."*(2)

And that is how it happened.

In *as-Saheehayn* it is narrated that Abu Hurayrah said: We were present at Hunayn with the Messenger of Allah ﷺ, and he said of a man who claimed to be a Muslim:

"This is one of the people of Hell."

When the fighting began, that man fought fiercely, then he was wounded and it was said: "O Messenger of Allah, the man of whom you said that he is one of the people of Hell fought fiercely today, and he has died." The Messenger of Allah ﷺ said:

(1) Narrated by Ibn Hibbaan in his *Saheeh*, 28/7

(2) Narrated by al-Bukhari, *Kitaab al-Jihad wa's-Siyar*; Muslim, *Kitaab al-Jihad wa's-Siyar*

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"(He has) gone to Hell."

Some of the Muslims could hardly believe it (lit. were on the verge of doubting), and whilst they were like that, it was said: He has not died, but he is badly wounded. That night, he could no longer bear the pain, so he killed himself. The Prophet ﷺ was informed of that and he said:

"Allahu akbar! I bear witness that I am the slave of Allah and His Messenger."

Then he ordered Bilaal to call out to the people:

"No one will enter Paradise but a Muslim soul, and Allah may support this religion even by means of an evildoer."(1)

In *as-Saheehayn* it is narrated that 'Ali ﷺ said: The Messenger of Allah ﷺ sent me, Abu Marthad al-Ghinawi, al-Zubayr ibn al-'Awwaam and al-Miqdaad, each of us riding a horse, and he said:

"Go to the garden of Khaakh, in which you will find a woman with whom there is a letter from Haatib to the msuhrikeen."

We caught up with her riding a camel of hers and said to her: "Where is the letter?" She said: "I do not have a letter." We made her dismount and looked for the letter in her luggage, and we did not find any letter. We said: "The Messenger of Allah ﷺ did not lie. Either you produce the letter or we will remove your clothes." When I grabbed hold of her garment, she brought out the letter from her braided hair. We took the letter and brought it to the Messenger of Allah ﷺ, and it was from Haatib ibn Abi Balta'ah to some of the *mushrikeen* of Makkah, telling them something about the

(1) Narrated by al-Bukhari, *al-Jihad wa's-Siyar*; Muslim, *Kitaab al-Eemaan*

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plans of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said:

"O Haatib, what is this?"

He said: "Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraysh, but I am not one of them; the *Muhaajireen* with you have relatives in Makkah who will protect their families, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of *kufr* or because I apostatized from my religion, or because I approved of *kufr* after becoming Muslim." The Messenger of Allah ﷺ said:

"He has spoken the truth."

'Umar said: "O Messenger of Allah, let me strike the neck of this hypocrite." He said:

"He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.'"(1)

In this letter he was informing the *mushrikeen* that the Prophet ﷺ wanted to attack them, and Allah informed him about that.

In *as-Saheehayn* it is narrated that Abu Hurayrah said: The Messenger of Allah ﷺ announced to the people the death of the Negus on the day that he died. He led them out to the prayer place and said *takbeer* four times.(2) According to a report from Jaabir: The Messenger of Allah ﷺ offered the

(1) Narrated by al-Bukhari in more than one place, *Kitaab al-Maghaazi*; Muslim, *Kitaab Fadaa'il as-Sahabah*

(2) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-Janaa'iz*.

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funeral prayer for Ashamah the Negus.(1)

According to another version of the report of Abu Hurayrah, he said:

"Today a righteous slave of Allah, Ashamah, has died."

Then he led us in offering the funeral prayer for him.(2)

According to the report of 'Imraan ibn Husayn, he said:

"Your brother has died, so offer the funeral prayer for him,"

referring to the Negus.(3)

Moosa ibn 'Uqbah narrated a similar report from Ibn Shihaab, and 'Urwah ibn az-Zubayr and Muhammad ibn Ishaaq narrated a similar report. He said: Then the hostility of the *mushrikeen* towards the Messenger of Allah ﷺ increased to unprecedented levels, and the pain and suffering of the Muslims became immense. Quraysh plotted and openly decided unanimously to kill the Messenger of Allah ﷺ. When Abu Taalib saw what the people were doing (to the Muslims) he gathered Banu 'Abd al-Muttalib and told them to admit the Messenger of Allah ﷺ to their mountain pass and protect him from those who wanted to kill him, and they all agreed to do that, Muslims and *kaafir*s alike. Some of them did it because of tribal feelings and some of them did it out of faith and certainty. When Quraysh found out that the people were protecting the Messenger ﷺ and had all agreed to do that, the *mushrikeen* of Quraysh gathered and all agreed that they would not talk to them (Banu 'Abd al-Muttalib) or do business with them or enter their houses until they

(1) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-Janaa'iz.*

(2) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab al-Janaa'iz.*

(3) Narrated by Muslim, *Kitaab al-Janaa'iz*

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handed over the Messenger of Allah ﷺ to be killed. As part of the plot they wrote a document and solemn covenant that they would never accept any deal with Banu Haashim and would show them no mercy until they handed him over to be killed. Banu Haashim remained in their mountain pass for three years and their pain and suffering grew intense; they were barred from the markets and Quraysh did not leave any food that came to Makkah or see anything offered for sale but they would hasten to buy it (and prevent it from reaching Banu Haashim), in their attempt to shed the blood of the Messenger of Allah ﷺ.

Ibn Ishaaq added in his report: (this went on) until the voices of their children could be heard from the mountain pass, crying with hunger. Quraysh started to punish those who became Muslim, tying them up and torturing them. Their pain and suffering grew intense, the pressure to turn away from Islam was great, and they were shaken with a mighty shaking (cf. 33:11). Moosa ibn 'Uqbah said at the end of his *hadeeth*: When the people went to bed, Abu Taalib would tell the Messenger of Allah ﷺ to lie on his bed so that those who were plotting against him and wanted to assassinate him would think that he had already gone to his own bed. Then when the people had gone to sleep, he would tell one of his sons or brothers or cousins to lie in the Prophet's bed, and he would tell the Prophet ﷺ to go and sleep in one of their beds.

After three years had gone by, some men of Banu 'Abd Manaaf and Banu Qusayy, and some other men of Quraysh whose mothers were from Banu Haashim, raised the issue and began to feel that they were breaking the ties of kinship and neglecting their duties. That night, they decided to undo the agreement of treachery and decided that they would no

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longer have anything to do with it. Allah ﷻ sent a worm against the document that they had written about their plot against the Messenger of Allah ﷺ, and it ate up everything in that document.

It was said that the document was hanging from the roof of the Ka'bah, and the worm did not leave any mention of the name of Allah in it but it erased it, and it left behind whatever it contained of *shirk*, injustice or severing ties of kinship. Allah informed His Messenger about what had happened to their document, and the Messenger of Allah ﷺ told Abu Taalib about that. Abu Taalib said: "No, by the stars, he never told me a lie." He set out walking with a group of Banu 'Abd al-Muttalib until he came to the mosque, which was full of Quraysh. When they saw them coming in a group, they were amazed and thought that what had brought them out was hardship and suffering, and they had come to hand over the Messenger of Allah ﷺ. Then Abu Taalib spoke and said: "There is a new development that we did not tell you about before; bring your document with the clauses of your deal, and perhaps there will be some new deal between us and you."

He only said that for fear that they might look at the document before they brought it out. They brought out their document with amazement, not doubting that the Messenger would be handed over to them. They placed it in front of them and said: Now it is time for you to accept this deal and reach an agreement that will bring your people together. What caused trouble between us and you is only one man; you made him become a danger to your own people and clan, and the cause of their division. Abu Taalib said: "Rather I came to you to tell you something that is fair. My brother's son told me, and he has never lied to me, that

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Allah ﷻ has nothing to do with this document that is in front of you, and He has erased every name of His in it, and has left in it your betrayal, your severing of ties with us and your ganging up on us wrongfully. If what my nephew says is true, then you had better wake up, for by Allah we will never hand him over to you, even if we all die, to the last man. If what he says is false, then we will hand him over to you, and you may kill him or keep him alive." They said: "We agree to what you say." Then they opened the document and found that what the most truthful one ﷺ had told them was correct. When they saw that it was as Abu Taalib had said, they said: "By Allah, this is nothing but sorcery on the part of your companion!" They went back on their promise and reverted to their evil ways, growing even worse in their *kufr* and harshness towards the Messenger of Allah ﷺ and the Muslims around him, and they decided to go ahead with their plan. That group of Banu 'Abd al-Muttalib said: "The one who is more suited to be a sorcerer or liar is someone other than us, don't you agree? It is obvious that what you came together to achieve of boycotting us is closer to evil and witchcraft than what we are doing. Were it not that you got together to do evil and witchcraft, your document that is in your hands now would not have been spoiled. Allah erased what was in it of His name, and what was in it of evil, He left it. So are we the sorcerers, or you?"

At that point some people from Banu 'Abd Manaaf and Banu Qusayy, and some men of Quraysh whose mothers were from Banu Haashim, including Abu'l-Bakhtari,[1] al-

(1) Abu'l-Bakhtari: al-'Aas ibn Hishaam ibn al-Haarith ibn Asad ibn 'Abd al-'Uzza ibn Qusayy ibn Kilaab ibn Murrah ibn Ka'b ibn Lu'ayy. He was killed as a *kaafir* on the day of Badr in 2 AH by al-Mujdhir ibn Ziyaad al-Balawi ﷺ.
See: *Asad al-Ghaabah*, 4/288-289

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Mut'im ibn 'Adiyy,[1] Zuhayr ibn Abi Umayyah ibn al-Mugheerah,[2] Zam'ah ibn al-Aswad[3] and Hishaam ibn 'Amr[4] – with whom the document was kept, and he was from the clan of Banu 'Aamir ibn Lu'ayy – along with some others of their nobles and prominent figures said: "We have nothing to do with what is in this document." Abu Jahl said: "This is a matter that was decided at night (i.e., it is a conspiracy)."

Abu Taalib began to say some poetry about their document, praising those who disavowed it and went against

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(1) al-Mut'im ibn 'Adiyy ibn Nawfal ibn 'Abd Manaaf ibn Qusayy. He is the one who granted protection to the Messenger of Allah ﷺ when he returned from at-Ta'if. Al-Mut'im died before the *Hijrah* and was eulogized in verse by Hassaan ibn Thaabit.
See: *Seerat Ibn Hishaam*, 1/285, 2/14-20

(2) Zuhayr ibn Abi Umayyah ibn al-Mugheerah; his father's name was 'Abdullah ibn 'Amr ibn Makhzoom and his mother was 'Aatikah bint 'Abd al-Muttalib. Umm Haani' bint Abi Taalib granted protection to him and al-Haarith ibn Hishaam on the day of the conquest of Makkah, and on the day of Hunayn he swore allegiance to the Messenger of Allah ﷺ, who gave him a share of the booty.
See: *Asad al-Ghaabah*, 2/109

(3) Zam'ah ibn al-Aswad ibn al-Muttalib ibn Asad ibn 'Abd al-'Uzza ibn Qusayy. He was killed on the day of Badr, along with his two brothers 'Aqeel and al-Haarith, by Thaabit ibn al-Jad' or Banu *Haraam*. And it was said that Hamzah, 'Ali and Thaabit all participated in his killing.
See: *Seerat Ibn Hishaam*, 2/15, 125, 302 and 366

(4) Hishaam ibn 'Amr ibn Rabee'ah ibn al-Haarith ibn Haneef or Habeeb ibn Judhaymah ibn Maalik ibn Hasal ibn 'Aamir ibn Lu'ayy ibn Ghaalib al-Qurashi al-'Aamiri. He was mentioned by Ibn Ishaaq among those whose hearts were to be softened, to whom the Messenger ﷺ gave less than one hundred from the booty of Hunayn. He often visited Banu Haashim in the mountain pass.
See: *Asad al-Ghaabah*, 4/628; *al-Isaabah*, 3/605-606

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its contents, and praising the Negus. Moosa ibn 'Uqbah said: "When Allah spoiled the document that recorded their plot, the Prophet ﷺ came out (of the mountain pass of Abu Taalib) and he and the Muslims began to mix with the people."(1)

In *Saheeh* al-Bukhari it is narrated that 'Abdullah ibn Mas'ood said: Sa'd ibn Mu'aadh came for 'umrah and stayed with Umayyah ibn Khalaf Abu Safwaan. When Umayyah ibn Khalaf went to Syria and passed through Madinah, he would stay with Sa'd ibn Mu'aadh. He said to Umayyah: "Tell me of a time when (the mosque) is empty so that I might circumambulate the Ka'bah." He said: "Wait until midday when the people have their siesta, then go out and circumambulate (the Ka'bah)." So he went out with him close to midday and they were met by Abu Jahl who said: "O Abu Safwaan, who is this with you?" He said: "This is Sa'd." Abu Jahl said: "Why do I see you circumambulating the Ka'bah in safety when you have given shelter to those who have changed their religion (i.e., become Muslims) and you say that you will support them and help them? By Allah, were it not that you are with Abu Safwaan, you would not be able to return to your family safely." Sa'd said to him, raising his voice: "If you were to prevent me from doing this (i.e., *tawaaf*), I would certainly prevent you from doing something that is more important to you, namely your passage through Madinah." Umayyah said to him: "Do not raise your voice to Abu'l-Hakam, the chief of the people of the valley (i.e., Makkah)." Sa'd said: "Stop that, O Umayyah, for by Allah I heard the Messenger of Allah ﷺ say that he will kill you." He said: "In Makkah?" He said: "I do not know." Umayyah was greatly alarmed by that and said: "By Allah, Muhammad does not tell lies." When Umayyah went back to his family,

(1) The story is narrated at length by Ibn Hishaam in *as-Seerah*, 2/14

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he said (to his wife): "O Umm Safwaan, do you know what Sa'd said to me?" She said: "What did he say to you?" He said: "He claimed that Muhammad told them that he will kill me and I said to him: In Makkah? And he said to me: I do not know." She said: "By Allah, Muhammad does not lie."Umayyah said: "By Allah, I shall not go out of Makkah." Then on the day of Badr, Abu Jahl asked the people for support and said: "Go and protect your caravan." Umayyah did not want to go out, but Abu Jahl came to him and said: "O Abu Safwaan, if the people see that you have stayed behind at the time when you are the chief of the people of the valley, they will stay behind with you." Then Abu Jahl kept on (urging him to go out) until he (Umayyah) said: "As you have forced me to change my mind, by Allah I shall buy the best camel in Makkah." Then he said: "O Umm Safwaan, prepare what I need (for the journey)." She said to him: "O Abu Safwaan, have you forgotten what your Yathribi brother told you?" He said: "No, but I only want to go with them a short distance." When Umayyah went out, wherever he halted he would tie his camel, and he kept doing that until Allah caused him to be killed at Badr.(1)

It was narrated that Ka'b ibn Maalik said: Ubayy ibn Khalaf was one of Banu Jam.' He had sworn, when he was in Makkah, that he would kill the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ heard about his oath, he said:

"Rather I shall kill him, Insha Allah."

Then Ubayy came, covered in his armour, saying: "May I not survive if Muhammad survives!" He charged at the Messenger of Allah ﷺ, intending to kill him, but he was intercepted by Mus'ab ibn 'Umayr from Banu 'Abd ad-Daar,

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib, Kitaab al-Maghaazi* and *Kitaab al-Wakaalah*

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who was defending the Messenger of Allah ﷺ with his own life. Mus'ab ibn 'Umayr was killed, then the Prophet ﷺ saw the collarbone of Ubayy ibn Khalaf through a gap between his armour and his helmet, so he stabbed him there with a short spear. Ubayy fell from his horse although no blood came out from this wound. His companions came and picked him up, as he was groaning like a bull. They said to him: Why are you so distressed? It is only a scratch. He told them about the Messenger of Allah ﷺ having said, "I am going to kill Ubayy," then he said: "By the One in Whose hand is my soul, if the pain I have were to be distributed among the people of Dhu'l-Majaazah, they would all die." Then he died and went to the Fire.(1) This was narrated by Moosa ibn 'Uqbah from Ibn Shihaab az-*Duhr*i from Sa'eed ibn al-Musayyab, and was mentioned by al-Waaqidi with his *isnaad*. This version was narrated by 'Urwah ibn az-Zubayr in his *Maghaazi*, and by Ibn Ishaaq and others.

Moosa ibn 'Uqbah narrated in his *Maghaazi* that when the remnants of the *mushrikeen* returned to Makkah after Allah had caused some of them to be killed (at Badr), 'Umayr ibn Wahb al-Jumahi came and sat with Safwaan ibn Umayyah in the Hijr. Safwaan said: "By Allah there is no good in life after (the people) were slain at Badr." 'Umayr said: "Yes, by Allah, there is no good in life now they are dead. Were it not for a debt I owe which I cannot repay and the family I cannot afford to leave unprovided for, I would ride to Muhammad and kill him, for I have good cause to go and meet him, as my son is a prisoner in their hands, so I could tell them that I have come to ransom my son." Safwaan rejoiced at what he said, and he said to him: "I shall take care of your debts and

(1) The story is narrated in *Dalaa'il an-Nubuwwah* by al-Bayhaqi, 3/258-259

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your family along with my own." Safwaan gave him a mount and equipped him, and he issued orders that the sword of 'Umayr be sharpened and poisoned. Then 'Umayr set out for Madinah, where he halted at the door of the mosque, tied his camel, picked up his sword and looked for the Messenger of Allah ﷺ. 'Umar ibn al-Khattaab ﷺ saw him as he was talking with a group of the *Ansaar*. 'Umar said: "Here is the dog; this is the enemy of Allah who caused mischief among us on the day of Badr and calculated our numbers for the enemy." Then 'Umar got up and went to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said (to 'Umayr):

"What has brought you here?"

He said: "My captive (son) who is with you; let us ransom our captive, for you are of our people." The Messenger of Allah ﷺ said:

"Then why do you have a sword around your neck?"

'Umayr said: "Goddamn the swords; have they done us any good? I forgot it was on my neck when I dismounted." The Messenger of Allah ﷺ said:

"Tell me the truth; what brought you here?"

He said: "I have only come to see about my captive." He ﷺ said:

"What did you stipulate to Safwaan ibn Umayyah in the Hijr?"

'Umayr was startled and said: "What did I stipulate?" He ﷺ said:

"You agreed to kill me if he would guarantee to take care of your household and pay off your debts, but Allah will prevent you from doing that."

'Umayr said: "I bear witness that you are the Messenger of Allah and that there is no God but Allah. We used to

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disbelieve in the revelation and what you brought from heaven. But this conversation took place between me and Safwaan in the Hijr when there was no one present but me and him, but Allah must have told you about it." And he quoted the rest of the *hadeeth.*(1)

In *Saheeh* al-Bukhari it is narrated that Anas said: the Messenger of Allah ﷺ sent seventy people from (the tribe of) Banu Saleem to Banu 'Aamir. When they arrived, my maternal uncle said to them: "I shall go ahead of you, and if they grant me safety and allow me to convey the message of the Messenger of Allah ﷺ, (everything will be all right), otherwise you should remain close to me." So they granted him safety, but whilst he was telling them the message of the Prophet ﷺ, they gestured to one of their men who stabbed him and ran him through with his sword. He said: "I have attained success, by the Lord of the Ka'bah!" Then they attacked the rest of his companions and killed them all, except a lame man who climbed the mountain, and another man with him. Jibreel informed the Prophet ﷺ that they had met their Lord and that Allah was pleased with them and had made them pleased. We used to recite: "Inform our people that we have met our Lord and He is pleased with us and has made us pleased," then that was abrogated. The Prophet ﷺ offered supplication for forty days against (the tribes of) Ri'l, Dhakwaan, Banu Lihyaan and 'Usayyah, who had disobeyed Allah and His Messenger. One of them was 'Aamir ibn Fuhayrah of whom 'Aamir ibn at-Tufayl later said: "I saw him after he was killed; he was lifted up to heaven until I could see the sky through the space between him and the earth."(2)

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(1) See *Seerat Ibn Hishaam*, 2/316-318

(2) Narrated by al-Bukhari, *Kitaab al-Maghaazi*

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In *as-Saheehayn* it is narrated that Abu Humayd as-Saa'idi said: We set out with the Messenger of Allah ﷺ on the campaign of Tabook, and we came to the valley of al-Qura, to a garden belonging to a woman. The Messenger of Allah ﷺ said:

"Estimate (how much fruit is on the trees)."

So we estimated it, but the Messenger of Allah ﷺ estimated it as beings ten *wasqs*. Then the Messenger of Allah ﷺ said:

"Collect it until we come back to you, Insha Allah."

Then we set out until we came to Tabook. Then the Prophet ﷺ said:

"A strong wind will come to you tonight; no one should stand in it, and whoever has a camel let him hobble it tightly."

A strong wind blew and a man stood up, and the wind carried him and threw him on Jabal Tayy.(1)

Imam Ahmad narrated that Ibn 'Abbaas said: The one who captured al-'Abbaas ibn 'Abd al-Muttalib was Abu'l-Yusr ibn 'Amr, whose name was Ka'b ibn 'Amr, one of Banu Salamah. The Messenger of Allah ﷺ said to him:

"How did you capture him, O Abu'l-Yusr?"

He said: "I was helped by a man whose appearance was like nothing I had ever seen before or since," and he described him. The Messenger of Allah ﷺ said:

"You were helped to capture him by a noble angel."

And he said to al-'Abbaas:

"O 'Abbaas, ransom yourself and your nephew 'Aqeel ibn Abi Taalib, and Nawfal ibn al-Haarith, and your ally 'Utbah ibn Jahdam from Banu'l-Haarith ibn Fihr."

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(1) Narrated by al-Bukhari, *Kitaab az-Zakaah*; Muslim, *Kitaab al-Fadaa'il.*

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He said: I was Muslim before that, but they forced me (to fight). The Prophet ﷺ said:

"Allah knows best about you; if what you say is true, Allah will reward you for that. However what appears to be the case is that you were against us, so ransom yourself."

The Messenger of Allah ﷺ had taken from him (as booty) twenty *uqiyahs* of gold, so he said: O Messenger of Allah, count it as part of my ransom. He said:

"No; that is something that Allah has given to us from you."

He said: "I do not have any wealth." The Prophet ﷺ said:

"What about the wealth that you left in Makkah with Umm al-Fadl when you departed, when there was no one else with you, and you said: if I am killed on this campaign, then such and such is for al-Fadl, and such and such is for Qatham, and such and such is for 'Abdullah?"

He said: "By the One Who sent you with the truth, no one knows about that but me and her. Verily I know that you are the Messenger of Allah."(1)

In *Saheeh* al-Bukhari it says that when the Prophet ﷺ sent the army on the campaign to Mu'tah, he appointed in charge of them Zayd ibn al-Haarithah and said:

"If he is killed, then Ja'far (is in charge); and if he is killed, then 'Abdullah ibn Rawaahah (is in charge)."

Al-Bukhari narrated that Anas ibn Maalik said: The Messenger of Allah ﷺ announced the death of Zayd, Ja'far and Ibn Rawaahah to the people before news of their death

(1) Narrated by Ahmad in *al-Musnad*, 5/234. The *hadeeth* is *hasan* when corroborating evidence is taken into account.

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reached them. He said:

> *"The banner was taken up by Zayd, then he was killed. Then Ja'far took it up, then he was killed, then 'Abdullah ibn Rawaahah took it up, then he was killed,"*

and the eyes of the Messenger of Allah ﷺ were flowing with tears.

> "Then it was taken up by Khalid ibn al-Waleed, one of the swords of Allah, until Allah granted them victory."[1]

(1) Narrated by al-Bukhari, *Kitaab Fadaa'il as-Sahabah* and *Kitaab al-Maghaazi*

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Bayaan Talbees al-Jahamiyyah fi Ta'sees Bida'ihim al-Kalaamiyyah

58. The issue of seeing Allah ﷻ in a dream

(1/72)

Although the word "seeing" in principle means to see with one's own eyes, sometimes it is not to be taken literally, as in other verses in which Allah says:

"Is he, then, to whom the evil of his deeds made fairseeming, so that he considers [lit. sees] it as good (equal to one who is rightly guided)?"

[*Faatir 35:8*]

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and

"They (the believers) saw them (the disbelievers) with their own eyes twice their number"

[*Aal 'Imraan 3:13*]

Imagination may be applicable to something real in one way and not in another, so this imagination may be true in some ways even if it is not identical to the thing in reality. An example of that is what people see in their dreams. A person may see in reality things that are similar to what he sees in his dreams, because he sees images and actions and he hears words, which are references to real things, as Yoosuf saw the stars and the sun and moon prostrating to him. There is no doubt that these were images in his mind but what they really signified was the prostration of his parents and brothers, as Allah tells us that he said:

"O my father! This is the interpretation of my dream aforetime! My Lord has made it come true."

[*Yoosuf 12:100*]

The same may be said of the king's dream that was interpreted by Yoosuf, in which he saw the ears of corn and the cows; that was an image that he saw in his mind, but what it really signified, as it was interpreted, was abundance and drought.

Envisaging things in dreams is true in some ways, in the sense that it has a correct interpretation that is appropriate to what is seen of images and is similar to it in some ways. Dream interpretation is based on analogy, similarity and making connections, but the one who believes that what he thinks or sees of dreams is absolutely identical to reality and that the things that he sees in his dreams are exactly as they

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are, is mistaken. For example, if someone believes that the very sun that is in the sky, and the moon and stars, were moved from their places and prostrated to Yoosuf, and that there really were seven fat cows that were eaten by seven lean ones, this is a false interpretation.

As that is the case, a person may see his Lord in his dream and he may see Him speaking to him; this is true in the dream but it is not permissible to believe that Allah Himself is like what he has seen in his dream. Anything that he sees in his dream is not necessarily exactly as it is in reality. However the image in which he saw his Lord must be similar and appropriate to his belief in his Lord. If his belief is correct and sound, then he will see an image and hear words that are appropriate to that, otherwise it will be the opposite.

Some of the shaykhs say that "If a person sees his Lord in a dream in a particular image, then that image would form a barrier between him and Allah." But the righteous regularly see their Lord in their dreams and He speaks to them; I do not think that any wise man could deny that. No one can prevent this happening, because dreams happen to man beyond his choice or control. This is something that is well known and is referred to by the scholars of *usool ad-deen* among our companions and others. They narrated that a group of the *Mu'tazilah* and others denied that Allah will be seen; these people denied it even though there are *mutawaatir* reports from those who have seen their Lord in dreams. Probably what they are trying to say is that it is not permissible to believe that one has seen one's Lord in a dream; therefore they regard such dreams as mixed-up false dreams (cf. 12:44). Perhaps because of their extreme denial of the divine attributes, they decided that seeing Allah in a dream cannot be a true dream. This is the view of the *Jahami*s and it is

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wrong, contrary to what the early generations and Imams of this *ummah* are agreed upon; in fact it is what the most wise and rational among the sons of Adam are agreed upon. The idea of seeing Allah in a dream is not something that leads to undermining Him or suggesting any shortcoming in Him, may He be exalted; rather the way in which He is seen varies from one person to another according to the situation of the dreamer, how sound or corrupt his faith is, and how steadfast or evil he is. As for the view of those who say that whatever crosses the mind or whatever one imagines of images, Allah is different from that, and similar statements, if you apply this statement to this issue, that would be sound and correct. We do not believe that the images that a person may see in his dream or imagine when he is awake are representative of Allah, for man cannot envisage such a thing in his mind; indeed he cannot envisage the *jinn* and angels as they really are. Rather they are different from the way he imagines or envisages them in his dream or when he is awake, even if what he envisages is similar or like them in some ways. And Allah, may He be exalted, is greater than that.

59. To ascribe to Allah an attribute that may be applied to people does not mean that the attribute is the same for both the Creator ﷻ and the created being.

For example, Allah ﷻ says: **"...one whom I have created with Both My Hands..."** [*Saad 38:75*] and **"That is because of what your [two] hands have sent forth."** [*al-*Hajj *22:10*]; **"Verily! I am with you both, hearing and seeing."** [*Ta-Ha 20:46*] and **"So We made him [man] hearer, seer."** [*al-Insaan 76:2*]

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Ibn Taymiyah mentioned twenty-eight such examples and said, in the context of highlighting ar-Raazi's self-contradiction:

(1/385):

Can the one who believes that Allah is a physical being be described as likening Allah to His creation (thinking of Him in the same terms as His creation) or not? If we say that He is a physical being in the sense that He has a direction ('up' or 'above') and is separate from His creation, but in spite of that we believe that He is different from all other physical beings in His essence and reality, in that case the individual who believes this is not falling into the mistake of likening Allah to His creation, because confirming that two things may be similar in some ways does not mean that you are likening them to one another (and believing that they are of the same nature). This is indicated by the fact that Allah ﷻ stated in His Book that there is some similarity (between Him and His creation) in many attributes, but no one says that this means that created beings are (exactly) like Him.

1. Allah says, describing Himself: **"Verily! I am with you both, hearing and seeing."** [*Ta-Ha 20:46*], and He says, describing man: **"So We made him [man] hearer, seer."** [*al-Insaan 76:2*]
2. Allah says: **"And construct the ship under Our Eyes."** [*Hood 11:37*] and He says concerning man: **"They turned back, with their eyes overflowing with tears of grief."** [*at-Tawbah 9:92*]
3. Allah says: **"Nay, both His Hands are widely outstretched."** [*al-Maa'idah 5:64*], and He says concerning man: **"That is because of what your hands have sent forth."** [*al*-Hajj *22:10*]. He says concerning Himself: **"... of what Our Hands have created, the cattle... "** [*Ya-Seen*

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36:71], and He says concerning man: **"The Hand of Allah is over their hands."** [*al-Fath 48:10*]

4. Allah says: **"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)."** [*Ta-Ha 20:5*] and He says concerning man: **"In order that you may mount firmly on [tastawu lit. rise over] their backs."** [*az-Zukhruf 43:13*]

5. Allah says, describing Himself: **"The All-Mighty. [al-'Azeez], the Compeller [al-Jabbaar]."** [*al-Hashr 59:23*] and He describes humans in the same terms, when He says concerning the brothers of Yoosuf: **"They said: O ruler of the land [ya ayyuha'l-'azeez]."** [*Yoosuf 12:78 and 88*]. And He says: **"Thus does Allah seal up the heart of every arrogant, tyrant [jabbaar]."** [*Ghaafir 40:35*]

6. Allah calls Himself al-'Azeem (the All-Mighty), then He describes the Throne as such: **"The Lord of the Mighty Throne [al-'arsh al-'azeem]."** [*al-Tawbah 9:129; an-Naml 27:26*]

7. He describes Himself as, "**All-Wise, All-Knowing (al-Hakeem al-'Aleem).**" [*al-Hijr 15:25*] and He describes Yoosuf in similar terms, as He says: **"I will indeed guard them with full knowledge [inni hafeezun 'aleem]."** [*Yoosuf 12:55*]. And He said: **"And they gave him glad tidings of an intelligent ['aleem] son."** [*adh-Dhaariyaat 51:28*]

8. He called our greeting salaam, as He says: **"Their greeting on the Day they shall meet Him will be: Salaam: Peace..."** [*al-Ahzaab 33:44*]. And He called Himself Salaam (the One Who is free from all defects and deficiencies), as the Prophet ﷺ used to say after finishing the prayer: "*Allahumma anta al-salaam wa minka al-salaam tabaarakta ya*

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dhaa'l-jalaali wa'l-ikraam. (O Allah, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of majesty and honour)."(1)

9. al-Mu'min. Allah says of the believer (al-mu'min): **"And if two parties or groups among the believers [al-mu'mineen] fall to fighting."** [*al-Hujuraat 49:9*]. And He describes Himself using the same word, as He says: **"The One Free from all defects (as-Salaam), the Giver of security (al-Mu'min)."** [*al-Hashr 59:23*]

10. al-Hukm. Allah says: **"Surely, His is the judgement (al-hukm)."** [*al-An'aam 6:62*]. And He describes us in similar terms, as He says: **"Appoint (two) arbitrators [Hakam], one from his family and the other from hers."** [*an-Nisa' 4:35*]

11. **ar-Raahim** [merciful, used of people] **ar-Raheem** [Merciful, used of Allah]; this is clear.

12. ash-Shakoor. Allah says: **"Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate [Shakoor] (good deeds and to recompense)."** [*Faatir 35:34*].

13. **al-'Aliy** (the Most High). Humans may also be called by this name, such as 'Ali ﷺ.

14. **al-Kabeer**. Allah says concerning Himself: **"The Most Great (al-Kabeer)."** [*al-*Hajj *22:62*], and He says: **"Verily, he has an old father [shaykh kabeer]."** [*Yoosuf 12:78*]. And He tells us that the two women said (to Moosa): **"And our father is a very old man [shaykh kabeer]."** [*al-Qasas 28:23*]

15. **al-Hakeem.** Allah describes both Himself and His Book

(1) Narrated by Muslim from Thawbaan and 'Aa'ishah in *Kitaab al-Istighfaar*

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as hakeem (wise).

16. **ash-Shaheed.** Allah says concerning His creation: **"How (will it be) then, when We bring from each nation a witness shaheed)."** [*an-Nisa' 4:41*]. And He says concerning Himself: **"Is it not sufficient in regard to your Lord that He is a Witness [Shaheed] over all things?"** [*Fussilat 41:53*]

17. Allah ﷻ says: **"Then High above all be Allah, the True King."** [*Ta-Ha 20:114, al-Mu'mineen 23:116*]. And He says: **"And with truth We have sent it down (i.e. the Quran), and with truth it has descended."** [*al-Isra' 17:105*]; **"The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah)."** [*al-Furqaan 25:26*]; **"And no example or similitude do they bring (to oppose or to find fault in you or in this Quran), but We reveal to you the truth (against that similitude or example)."** [*al-Furqaan 25:33*]; **"It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth."** [*al-Tawbah 9:33, al-Fath 48:28; as-Saff 61:9*].

18. **al-Wakeel.** Allah ﷻ says: **"And He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things."** [*al-An'aam 6:102, az-Zumar 39:62*]. And people may be described in similar terms (as trustees, guardians and so on).

19. **al-Mawla.** Allah ﷻ says: **"That is because Allah is the Mawla (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Mawla (lord, master, helper, protector, etc.)."** [*Muhammad 47:11*]. Then He says concerning us: **"And to everyone, We have appointed heirs (mawla)."** [*an-Nisa' 4:33*]. And the

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Prophet ﷺ said: *"If I am a person's mawla, 'Ali is also his mawla."*(1)

20. **al-Waliy.** Allah ﷻ says: **"Verily, your Waliy (Protector or Helper) is Allah, His Messenger, and the believers."** [*al-Maa'idah 5:55*]. And the Prophet ﷺ said: *"Any woman who gives herself in marriage without the permission of her waliy, her marriage is invalid."*(2) And Allah ﷻ says: **"The believers, men and women, are Awliya' (helpers, supporters, friends, protectors) of one another."** [*at-Tawbah 9:71*]

21. **al-Hayy.** Allah ﷻ says: **"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living [al-Hayy], the One Who sustains and protects all that exists."** [*al-Baqarah 2:255, Aal 'Imraan 3:2*]. And He says: **"And We have made from water every living [hayy] thing."** [*al-Anbiya' 21:30*]

22. Allah ﷻ says: **"He is the only One Ilaah (God - Allah)."** [*al-An 'a am 6:19, Ibraheem 14:52, an-Nahl 16:51*]. And this word (one) may be applied to most things: one garment, one person, and so on.

23. **at-Tawwaab**. Allah ﷻ says: **"Surely, Allah is Ever the One Who accepts repentance [at-tawwaab], (and He is)**

(1) Narrated by Ahmad, *al-Musnad*, 2/71, 262, 269, 424; at-Tirmidhi, *Kitaab al-Manaaqib*. He said: This is a *hasan Saheeh hadeeth*. It was classed as *Saheeh* by al-Haakim who said: (It is *Saheeh*) according to the conditions of (al-Bukhari and Muslim), and adh-Dhahabi agreed with him. The *hadeeth* has many *isnaad*s.

(2) Narrated by Ahmad, 40/243-435, 42/199; Abu Dawood, *Kitaab an-Nikaah*; al-Tirmidhi, *Kitaab an-Nikaah*, from the *hadeeth* of 'Aa'ishah ؓ.

Al-*Hafiz* said in *al-Fath* (9/191): It was classed as *hasan* by at-Tirmidhi and as *Saheeh* by Abu 'Awaanah, Ibn Khuzaymah, Ibn Hibbaan and al-Haakim.

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Most Merciful." [*an-Nisa' 4:16*]. And He describes people in the same terms: **"Truly, Allah loves those who turn unto Him in repentance [at-tawwaabeen]."** [*al-Baqarah 2:222*]

24. **al-Ghaniy.** Allah ﷻ says: **"But Allah is Rich (Free of all wants) [al-Ghaniy]."** [*Muhammad 47:38*] and He says: **"The ground (of complaint) is only against those who are rich [aghniya'], and yet ask exemption."** [*at-Tawbah 9:93*]. And the Prophet ﷺ said: *"Take it [zakaah] from their rich ones [aghniya'ihim] and give it to their poor ones."*(1)

25. **an-Noor** (the Light). Allah ﷻ says: **"Allah is the Light of the heavens and the earth."** [**an-Noor 24:35**]. And He says: **"On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands"** [*al-Hadeed 57:12*]

26. **al-Haadi** (the guide). Allah ﷻ says: **"But Allah guides whom He wills."** [*al-Baqarah 2:272; al-Qasas 28:56*]. And He says: **"You are only a warner, and to every people there is a guide."** [*ar-Ra 'd 13:7*]

27. Listening. Allah ﷻ says: **"Go you both with Our Signs. Verily! We shall be with you, listening."** [*ash-Shu'ara' 26:15*]; and He said to Moosa: **"So listen to that which is inspired to you."** [*Ta-Ha 20:13*]

28. **al-Qadeem.** Allah ﷻ says: **"Till it returns like the old [qadeem] dried curved date stalk."** [*Ya-Seen 36:39*]

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(1) Narrated by al-Bukhari in a number of places in his *Saheeh*, e.g. *Kitaab az-Zakaah*, and by Muslim in *Kitaab al-Eemaan*.

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Selections from Dar' Ta'aarud al-'Aql wa'n-Naql

60. Allah addresses the Children of Israel in the Qur'an but what is meant is admonition for us, as when it is said: "I am talking to you, but listen too, O neighbour"

(1/220)

What is meant here is to draw a lesson, for the children of Israel have passed on or become disbelievers. Rather their stories are mentioned as a lesson to us. One of the early generation said: Indeed the Children of Israel have passed on; rather it is addressed to you. There is a widely known saying that says: "I am talking to you, but listen too, O neighbour," so in the words in which Allah addresses the Children of Israel, there is a lesson for us not to mix truth with falsehood or conceal the truth (cf. 2:42).

61. It was said to one of the innovators: Why do people accept the view of those who affirm the attributes of Allah but they do not accept your view? He said: If we were to take a person, bring him up, teach him and take good care of him for thirty years, then we wanted to push (our view) down his throat, it would not go down except with difficulty, but when it comes to their view (i.e., the view of those who affirmed the divine attributes), when

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people hear it they accept it because they know that it is what the Messenger of Allah ﷺ taught

(5/61-62)

Some of our companions told me that one of the prominent people who was somewhat influenced by *Jahami* views was rebuked by one of his companions for refraining from supporting the views of those who deny the divine attributes, when the views of those who affirmed the divine attributes became widespread in their city after having been suppressed, and the people responded to that and accepted it after having previously regarded the proponent of that view as one who was teaching something wrong. This man said: When the people hear that they accept it and welcome it, and it becomes apparent to them that it is the truth that was brought by the Messenger ﷺ whereas if we (who deny the divine attributes) were to take a person and bring him up, feed him and take good care of him for thirty years, then we wanted to push (our view) down his throat, it would not go down except with difficulty.

Selections from ar-Radd 'ala al-Akhnaa'i

62. The Christians came and said: O Muhammad, you belittle our companion (i.e., Jesus) and say that he is the slave of Allah. The Prophet ﷺ said: It is nothing shameful for Jesus to be a slave of Allah. Then Allah revealed the words: "The Messiah will never be too proud to reject to be

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a slave to Allah…" [an-Nisa' 4:172]. The one who exaggerates about a Prophet and regards thinking of him in an appropriate manner within the framework of Tawheed as belittling him is following in the footsteps of the Christians

(p. 108-109)

If it is said that it is not permissible for anyone to take the angels and Prophets as lords, as Allah says in the Qur'an[1], there is no Muslim who ever suggested that not taking them as lords is a kind of transgression against them or belittling them or an insult. Similarly, if it is said that they are slaves of Allah, and that the Messiah and others are slaves of Allah, this is in accordance with *Tawheed* and faith, and it is not belittling them, insulting them or transgressing against them. Allah ﷻ says:

> **"O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth ... And they will not find for themselves besides Allah any protector or helper."**
>
> [*an-Nisa' 4:171-173*]

The commentators (scholars of *tafseer*) stated that the people of Najraan said: O Muhammad, you belittle our companion (i.e., Jesus) and say that he is the slave of Allah. The Prophet ﷺ said:

"It is nothing shameful for Jesus to be a slave of Allah."

(1) This is a reference to the verse in which Allah ﷻ says: "Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?" [Aal 'Imraan 3:80].

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Then Allah revealed the words:

"The Messiah will never be too proud to reject to be a slave to Allah..."

[*an-Nisa' 4:172*].(1)

What is meant is, he would never disdain that or feel that he is above it. The one who regards true *Tawheed* as demeaning to the Prophets or as an insult or transgression against them has a similar mentality to these Christians, but if he regards it as forbidden to take their graves as places of worship, to travel to visit them, and to take them as idols and places for festivals, then he is striving to adhere to the path of *Tawheed.*

63. If someone greets you with salaam, it is obligatory to return his greeting, even if he is a disbeliever

(p. 142)

The salaam (greeting) that is prescribed for the believers is the same as that which is prescribed in the prayer and other situations in general; it includes every righteous person, such as when the worshipper says, "*As-salaamu 'alayna wa 'ala 'ibaad-Illaah is-saaliheen* (Peace be upon us and upon all the righteous slaves of Allah)." This is proven in the tashahhud that is narrated from the Prophet ﷺ, as in the *hadeeth* of Ibn Mas'ood in *as-Saheehayn*(2) and the *hadeeth*s of Abu Moosa and Ibn 'Abbaas,(3) which were narrated by Muslim, and

(1) Narrated by al-Waahidi in *Asbaab an-Nuzool*, 1/66, from al-Kalbi

(2) Narrated by al-Bukhari in several places in his *Saheeh,* such as *Kitaab al-Adhaan* and Kitaab *al-'Aml fi's-Salaah;* and by Muslim in *Kitaab as-Salaah*

(3) Narrated by Muslim from them in *Kitaab as-Salaah*

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the *hadeeth*s of 'Umar, 'Aa'ishah, Jaabir and others that are narrated in the *Musnads* and *Sunans*. This salaam does not require a response; rather it is like a supplication and prayer for forgiveness that one believer offers for his fellow believers, which brings reward from Allah, and those for whom he prayed are not required to pray for him in return. This is different from the salaam in the sense of a greeting, in the case of which it is prescribed according to the texts and scholarly consensus for every Muslim; the one who is greeted thus should return the greeting even if the one who greeted him is a disbeliever. This comes under the heading of justice that is obligatory. Hence the Prophet ﷺ used to return the greeting of the Jews by saying "*Wa 'alaykum* (and also upon you)."(1)

64. Did Allah ﷻ answer His Messenger ﷺ when he said: "O Allah, do not make my grave a regular place of visitation"?

(p. 161-162)

Worship that is prescribed in the mosque is well known and the situation would be different if his (the Prophet's) grave was separated from the mosque and the one who travelled to it was only going to the mosque. Although (in the current situation) this is called visiting his grave, that is not to be taken literally; rather one is going to visit his mosque.

(1) It was narrated that 'Aa'ishah ﷺ said: "A group of Jews entered upon the Messenger of Allah ﷺ and said: '*As-saam 'alaykum* (death be upon you).' 'Aa'ishah said: 'I understood what they said, so I said: "And upon you be death and curses." The Messenger of Allah ﷺ said: 'Take it easy, O 'Aa'ishah, for Allah loves gentleness in all things.' I said: 'O Messenger of Allah, did you not hear what they said?' The Messenger of Allah ﷺ said: 'I said: *Wa 'alaykum* (and also upon you).' Narrated by al-Bukhari, *Kitaab al-Adab*.

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Hence the early generations did not use this phrase ("visiting his grave") and there were no lamps or cloths hanging over his grave; rather the lamps were hanging in the mosque that was founded on piety and no one could perfume the grave itself with saffron or any other fragrances, or vow to donate oil, candles or cloth, or make any other vows that are made for graves other than his. If any of these things were done on the outside of the chamber, or in some cases some people covered the exterior of the chamber with cloth or perfumed it with saffron, that was only done to the outside wall that was facing the mosque, and it was not done on the inside of the chamber or the grave, as is done in the case of other graves. Based on the above, we learn that Allah, may He be glorified, answered the Prophet's supplication when he said:

"O Allah, do not make my grave an idol that is worshipped."(1)

Even though many people want to make it an idol and regard that as an act of veneration towards him, as they do in the case of the graves of others, they are not able to do that; rather this intention and belief are fabrications of their own minds that find no fulfilment in real life. However, if a grave has been turned into an idol, even if the deceased is a close friend of Allah, there is no sin on him for the actions of those who associated him with Allah, just as there is no sin on the Messiah for the actions of those who associated him with Allah, as Allah ﷻ says:

"And (remember) when Allah will say (on the Day of Resurrection): 'O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: Worship me and

(1) Narrated by Maalik, *al-Muwatta'*, *Kitab Qasr as-Salaah fi's-Safar*, *hadeeth* no. 85, 1/172. Maalik narrated it with a mursal *isnaad* but Ahmad narrated it from Abu Hurayrah with a *mawsool isnaad* going back to the Prophet ﷺ in *al-Musnad*, 12/314

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my mother as two gods besides Allah?' He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

'Never did I say to them aught except what You (Allah) did command me to say: Worship Allah, my Lord and your Lord. And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).'"

[*al-Maa'idah 5:116-117*]

"Surely, they have disbelieved who say: 'Allah is the Messiah ('Eesa (Jesus)), son of Maryam (Mary).' But the Messiah ('Eesa (Jesus)) said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon (polytheists and wrongdoers) there are no helpers."

[*al-Maa'idah 5:72*]

"And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men, saints, 'Eesa (Jesus) son of Maryam (Mary), etc.). He will say: 'Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?'

...We shall make him taste a great torment."

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[*al-Furqaan 25:17-19*]

65. An inferior action, if it is done at the appropriate time and place or in the appropriate situation, may become superior to another action that is usually preferred; e.g., saying tasbeeh when bowing and prostrating is better than reciting Qur'an, and saying tasbeeh after Fajr and 'Asr is better than offering (naafil) prayers

(p. 180-181)

An inferior action, in the case of some people, may be better because it is more beneficial for them and they are more eager to do it and it is dearer to them than a superior action, because they are unable to do the latter or he does not have the opportunity to do it. This varies from one person to another. This is a different issue than that which is proven to be superior (in absolute terms, regardless of situation), according to *shari'ah*, as it is proven that prayer is best, followed in order of superiority by recitation of Qur'an, then *dhikr*, according to *shar'i* evidence. However, inferior deeds done at the appropriate time are better than superior deeds done at the wrong time. For example, *dhikr*, *du'a* and reading Qur'an after *Fajr* and *'Asr* are superior to offering prayers which are forbidden at these times; *tasbeeh* when bowing and prostrating is superior to reciting Qur'an, because it is forbidden to recite Qur'an when bowing and prostrating; *du'a* at the end of prayer is superior to reciting Qur'an at that time, because that is a time for *du'a*. And there are many other examples.

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al-Mustadrak ‘ala Majmoo‘

66. The report which says that Imam Ahmad stopped eating bread in the house of his son Saalih when he became a judge is false

(1/24)

They fabricated stories about Imam Ahmad ibn Hanbal concerning his level of adherence to the *Sunnah* and piety. And he mentioned this report, which says that he refused to eat bread from the house of his son Saalih when he was appointed as a judge.

67. The Sahabah did not differ about any of the

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divine attributes mentioned in the Qur'an except the verse "the Shinshall be laid bare" [al-Qalam 68:42], because it is mentioned without any indication as to whom the shin belongs

(1/71)

It was narrated that Ibn 'Abbaas said concerning the verse **"(Remember) the Day when the Shins hall be laid bare."** [*al-Qalam 68:42*]: (It is a metaphor) for hardship.[1] It is proven in *as-Saheehayn* from Abu Sa'eed, in his lengthy *hadeeth* in which it says that Allah will show Himself to His slaves on the Day of Resurrection:

> *"He will conceal Himself then show Himself; He will lay bare His Shin and they will gaze upon Him."*[2]

But in the verse in the Qur'an, the word "Shin" does not appear with any possessive pronoun, hence there was a difference of scholarly opinion as to whether this is one of the divine attributes or not.

I do not know of any difference of opinion among the *Sahabah* concerning anything that is regarded as one of the divine attributes mentioned in the Qur'an apart from this verse, because there is no mention of any possessive pronoun in it. Those who regard it as one of the divine attributes say that it is similar to the verses in which Allah ﷻ says:

"To one whom I have created with Both My Hands."

[*Saad 28:75*],

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(1) Narrated by Ibn Jareer in *Jaami' al-Bayaan*, 23/554

(2) Narrated by al-Bukhari in *Kitaab at-Tawheed*; Muslim, *Kitaab al-Eemaan*

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"And the Face of your Lord full of Majesty and Honour will abide forever."

[*ar-Rahmaan 55:27*]

and so on. The divine attributes must be affirmed and it is obligatory to declare Him to be above any similarity with His creation, because

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

[*ash-Shoora 42:11*].

68. The first innovation that appeared in Islam was that of the Qadaris and Murji'ah, then Shi'ism, until the matter went as far as pantheism and incarnation

(1/76-77)

Innovations appeared as time went by, and as people became further removed from the time of the Prophet ﷺ their innovation became worse and more entrenched. The first innovation that appeared in Islam was that of the *Qadaris* and *Murji'ah*, then the innovation of *Shi'ism*, until the matter went as far as pantheism, incarnation and the like.

69. The correct view concerning the children of the mushrikeen is that they will be tested on the Day of Resurrection

(1/106)

With regard to the children of the *mushrikeen*, the most correct view is that which is proven in *as-Saheehayn*, that the

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Messenger of Allah ﷺ was asked about them and he said: *"Allah knows best what they would have done."*[1] So we cannot rule that any specific individual among them is in Paradise or in Hell. It was narrated that they will be tested on the Day of Resurrection; whoever among them obeys Allah will enter Paradise and whoever disobeys Him will enter Hell.[2] The *Saheeh hadeeth*s indicate that some of them will be in Paradise[3] and some will be in Hell.[4] The correct view concerning the children of the *kaafir* is that they will be tested

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(1) Narrated by al-Bukhari, *al-Janaa'iz*; Muslim, *Kitaab al-Qadar*

(2) As it says in the *hadeeth* of Abu Sa'eed al-Khudri: The Messenger of Allah ﷺ said concerning those who died in the interval between 'Eesa and Muhammad ﷺ, the feeble minded and the one who died in infancy: "The one who died in the interval between 'Eesa and Muhammad ﷺ will say: No Book or Messenger came to me." Then he recited: "And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'an), they would surely have said: Our Lord! If only You had sent us a Messenger..." [Ta-Ha 20:134]. "The one who was feeble-minded will say: O Lord, You did not give me reason with which to understand right and wrong. And the one who died in infancy will say: O Lord, I did not reach the age of responsibility. So a fire will be raised up for them and it will be said: Go and enter it. So those who Allah knew were blessed (destined for Paradise) and that if they had been accountable they would have done good deeds will go and enter it, and those whom Allah knew were doomed (destined for Hell) and if they had been accountable they would have done bad deeds will refrain from entering it. Then Allah ﷻ will say: You have disobeyed Me, so how about if My Messengers had come to you?" Narrated by Ibn 'Abd al-Barr in *at-Tamheed*, 18/127; he classed it as *da'eef*.

(3) Narrated by al-Bukhari from the lengthy *hadeeth* of Samurah in which it says: "...As for the tall man who was in the garden, he is Ibraheem, and as for the children who were around him, every infant who dies, dies in a state of *fitrah* (sound human nature)." Some of the Muslims said: And (what about) the children of the *mushrikeen*? He ﷺ said: "And the children of the *mushrikeen*."

(4) As is narrated in *Saheeh* Muslim, in the story of the boy who was killed by al-Khadr.

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on the Day of Resurrection.

70. The hadeeth about 'Abd ar-Rahmaan ibn 'Awf entering Paradise crawling is false

(1/113)

The *hadeeth* about 'Abd ar-Rahmaan ibn 'Awf ﷺ is false. It was narrated by Abu Na'eem via a man whose reports the scholars are unanimously agreed are to be rejected.(1) Moreover, it is contrary to the texts and the consensus of the early generations and the leading scholars. He ('Abd ar-Rahmaan ibn 'Awf) was one of the members of the *shoora* (the council appointed by 'Umar to select his successor) who were the best of this *ummah* after Abu Bakr and 'Umar.

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(1) Its *isnaad* includes 'Amaarah ibn Zaadhaan as-Saydalaani Abu Salamah al-Basri.
The *hadeeth* was narrated by al-*Hafiz* in *at-Tahdheeb* (7-365), who said: al-Athram said, narrating from Ahmad: He narrated munkar (odd) *hadeeth*s from Thaabit from Anas. And al-Aajurri said, narrating from Abu Dawood: He is not a good narrator.
As-Saaji said: There is some weakness in him, and he is nothing; he is not good in *hadeeth*.
Ibn al-Jawzi said in *al-Mawdoo'aat* (1-13): Ahmad ibn Hanbal said: This *hadeeth* is a fabrication and odd. And he said: 'Amaarah narrated munkar (odd) *hadeeth*s.
Abu Haatim ar-Raazi said: The *hadeeth* of 'Amaarah ibn Zaadhaan cannot be quoted as evidence.
Al-Jarraah ibn Minhaal narrated with an *isnaad* of his from 'Abd ar-Rahmaan ibn 'Awf, that the Prophet ﷺ said: "O Ibn 'Awf, you are one of the rich; you will not enter Paradise except crawling, so give a loan to your Lord and He will let you walk on your feet."
An-Nasaa'i said: This is a fabricated *hadeeth*. The *hadeeth* of al-Jarraah is to be rejected. Yahya said: The *hadeeth* of al-Jarraah is nothing. Ibn al-Madeeni said: His *hadeeth* should not be written down. Ibn Hibbaan said: He used to tell lies. Ad-Daaraqutni said: Ibn Ishaaq narrated from him but he inverted his name and called him Minhaal ibn al-Jarraah; he is to be rejected.

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The members of the *shoora* were 'Uthmaan, 'Ali, 'Abd ar-Rahmaan, az-Zubayr, Talhah and Sa'd (may Allah be pleased with them all). All six of these men were appointed by 'Umar to select from among their number the caliph who was to succeed him, and it was narrated that the Messenger ﷺ was pleased with them when he died. Moreover, three of them gave precedence to the other three: they gave precedence to 'Uthmaan, 'Ali and 'Abd ar-Rahmaan, then they asked 'Abd ar-Rahmaan to choose for the *ummah*, and they would accept his choice. How can it be said of a man of such standing that he will enter Paradise crawling, and that if he enters it crawling it would be because he was rich? In that case, all the wealthy *Sahabah*, such as 'Uthmaan, Talhah, az-Zubayr, Sa'd ibn Mu'aadh, Sa'd ibn 'Ubaadah and Usayd ibn Khudayr, would have to enter Paradise crawling. Even among the Prophets there were some who were rich, such as Ibraheem, Dawood, Sulaymaan and Yoosuf, blessings and peace of Allah be upon them all.

71. Abu Bakr and 'Umar, let alone Moosa (as), are superior to al-Khadr

(113-114)

The Muslims are unanimously agreed that Moosa is superior to al-Khadr.

Those who say that al-Khadr is superior have disbelieved. It was said that al-Khadr was a Prophet or a close friend of Allah (*Wali*), but he was not a Prophet. Rather the Israelite Prophets who followed the Torah and were mentioned by Allah, such as Dawood and Sulaymaan, were superior to al-Khadr. In fact, according to the majority of scholars, al-Khadr was not a Prophet, so Abu Bakr and 'Umar (may Allah be pleased with them both) are superior to him. The

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fact that he knew about issues that Moosa was unaware of does not mean that he was superior to him in all aspects, just as when the hoopoe said to Sulaymaan, **"I have grasped (the knowledge of a thing) which you have not grasped."** [*an-Naml 27:22*], that did not mean that he was superior to Sulaymaan.

There were those who pollinated the palm trees, as they had more knowledge of the benefits of pollination than the Prophet ﷺ, but that did not make them superior to him ﷺ. He said to them:

> **"You know best about your worldly affairs, but when it comes to matters of your religion, then I am the one to whom you should refer."**(1)

Abu Bakr, 'Umar, 'Uthmaan and 'Ali (may Allah be pleased with them) would learn from people who were lower in status than them the religious knowledge that those people had. And the Prophet ﷺ said:

> *"There is nothing left of Prophethood after I am gone except true dreams."*(2)

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(1) A similar report was narrated by Muslim in *Kitaab al-Fadaa'il* from the *hadeeth* of 'Aa'ishah and Anas (may Allah be pleased with them).

(2) Narrated by Muslim, *Kitaab as-Salaah*, from the *hadeeth* of Ibn 'Abbaas, as follows: The Messenger of Allah ﷺ drew back the curtain when the people were standing in rows (for prayer) behind Abu Bakr and said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. And verily I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for prostrating, strive in *du'a*, for it is deserving of a response (from your Lord)."

It was also narrated by al-Bukhari in *Kitaab at-Ta'beer* from the *hadeeth* of Abu Hurayrah, who said: I heard the Messenger of Allah ﷺ say: "There is nothing left of Prophethood except glad tidings."

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It is well known that their status in knowledge is superior to that of the one who sees a good dream. The highest level that al-Khadr could attain was having some knowledge of the future, which is only one of the parts of Prophethood, so how could he be superior to a Prophet, let alone a Messenger, or a Messenger of Strong Resolve (as Moosa was)?

72. The one who achieves great deeds may be forgiven that which others may not be forgiven. Look at Moosa (as) who threw down the Tablets, pulled his brother Haroon's beard and put out the eye of the Angel of Death, yet despite that his Lord forgave him because of the great achievements he had made with Pharaoh and the Children of Israel, in contrast to Yoonus (as)

Ibn al-Qayyim[1] (may Allah have mercy on him) said: "Moreover, one who has love in his heart (towards Allah) may be forgiven and one who has achieved great virtue may be forgiven that which others may not be forgiven, and things may be overlooked in his case that may not be

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They said: What are glad tidings? He said: "Good dreams."

(1) Muhammad ibn Abi Bakr ibn Ayyoob ibn Sa'd al-Zar'i ad-Dimashqi, Abu 'Abdillah ibn Qayyim al-Jawziyyah, the *faqeeh*, scholar of usool, mufassir and grammarian. He was born in 691 AH and was one of the great scholars, devoted to worship and taHajjud, a student of Ibn Taymiyah (may Allah have mercy on him). He wrote many useful books, including *as-Sawaa'iq al-Mursalah, I'laam al-Muwaqqi'een* and others. He died in Rajab 751 AH. A number of scholars wrote his biography, including 'Abd al-'Azeem Sharaf ad-Deen and Bakr Abu Zayd.

See: *Tabaqaat al-Hanaabilah*, 2/447; *ad-Durar al-Kaaminah*, 4/21; *Shadharaat adh-Dhahab*, 6/168; *al-A'laam*, 6/56

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overlooked in the case of others. I heard Shaykh al-Islam Ibn Taymiyah – may Allah sanctify his soul – say:

(1/131-132)

'Look at Moosa (as): he threw down the Tablets on which were the words of Allah that He had written with His Right Hand, and broke them;[1] and he grabbed the beard of a Prophet like him, namely Haroon; and he slapped the Angel of Death in the eye, putting out his eye;[2] and he complained to his Lord of the night of the Isra,' when Muhammad ﷺ was raised above him in status.[3] But his Lord ﷻ put up with all of that and still loved him and honoured him, because he had taken such a great stance for the sake of Allah in the face of His greatest enemy; he proclaimed His decrees and dealt

(1) This is a reference to the verse in which Allah ﷻ says: "And when Moosa (Moses) returned to his people, angry and grieved, he said: 'What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?' And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Haroon (Aaron) said: 'O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zalimoon (wrong-doers)'" [al-A'raaf 7:150].

(2) It was narrated that Abu Hurayrah ﷺ said: "The Angel of Death was sent to Moosa (as), but when he came to him, he slapped him. He (the Angel) returned to his Lord and said: You sent me to a slave who does not want to die. So Allah restored his eye and said: Go back and say to him: Put your hand on the back of a bull, and for every hair his hand covers, he will have one year. He said: O Lord, then what? He said: Then death. He said: Rather (let me die) now. And he asked Allah to bring him closer to the holy land, a stone's throw distant. He said: And the Messenger of Allah ﷺ said: "If I were there, I could show you his grave beside the road, near the heap of red sand."

(3) This is a reference to Moosa's saying, when the Prophet ﷺ was taken up into the heavens: "O Lord, I never thought that You would raise anyone above me in status." Narrated by al-Bukhari in *Kitaab at-Tawheed.*

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with the two nations, the Egyptians and the Children of Israel, putting up with a great deal of hardship and trouble in dealing with them. So these actions (on Moosa's part) were like a drop in the ocean.

And look at Yoonus ibn Matta; he did not achieve the same level as Moosa, because he went away angrily, so his Lord caused him to be imprisoned in the belly of the fish. So Allah did not tolerate on the part of Yoonus what He tolerated on the part of Moosa.'"

73. The expression "spiritual father" is valid, because birth is of two types, physical and spiritual

Ibn Taymiyah (may Allah have mercy on him) said in his commentary on the verse, **"The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers"** *[al-Ahzaab 33:6]:*

(1/198-199)

In *az-Zuhd* by Imam Ahmad it says that the Messiah (as) said to the disciples: "You will never enter the kingdom of heaven until you are born twice." And I heard Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) say: "That is the birth of souls when they emerge from the body and rise above the world of physical nature, just as bodies are born from (the mother's) body when they emerge from it. And the other birth is that which is well known."

Ibn al-Qayyim (may Allah have mercy on him) said, after quoting from Ibn Taymiyah in the third volume of *Madaarij as-Saalikeen*: "I heard Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) mention that and explain it by noting that birth is of two types, one of which is the birth of the soul when it emerges from the placenta of the *nafs* (evil

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inclination) and the darkness of physical nature."

He said: This (spiritual) birth, as it is because of the Messenger of Allah, means that he is like a spiritual father to the believers. Ubayy ibn Ka'b ﷺ said: "The Prophet is closer to the believers than their ownselves and he is a father to them.[1]" He said: The implicit meaning of this verse, **"and his wives are their (believers') mothers"** [*al-Ahzaab 33:6*], which proves that his wives are mothers to them, is that he is their father.

He said: So the shaykh, teacher and educator is a spiritual father, and the father (to whom one is born) is a physical father.

The spiritual father is the cause of the believer attaining eternal happiness in this world and in the Hereafter, and the physical father is the cause of his existence in this world. It is well known that the individual is obliged to obey his father who calls him to good and enjoins upon him that which Allah has commanded, and it is not permissible for him to obey his father in going against his spiritual father, because the latter is showing him that which will benefit him and will bring him closer to his Lord; by following him he will attain eternal happiness. Thus we see the superiority of the spiritual father over the physical father. The former is his father in religion and the latter is his father in physical terms. What comparison can there be between the two?

The wives of the Prophet ﷺ are the mothers of the believers in terms of the prohibition on marrying them after his death; it does not mean that they are *mahrams*. They are also entitled to greater respect than physical mothers.

74. The hadeeth says, "When a slave commits a

(1) See *Tafseer at-Tabari*, 20/209; *Tafseer al-Qurtubi*, 14/123

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sin then says, 'O Allah, forgive me,'... 'Do what you wish, for I have forgiven you.'" But the one who repeatedly repents and sins on the basis of this hadeeth is mistaken on two counts

1. *The hadith is speaking of a particular slave of Allah*
2. *It does not mean that he will be forgiven unless he meets the prerequisites for forgiveness.*

   This is like the hadeeth that speaks of a piece of paper (on which is written the phrase "laa ilaaha ill-Allah"), as not everyone who utters the words of the Shahaadah will be like that person; and it is like the hadeeth about the prostitute who give water to a thirsty dog.

   (1/224-225)

The one who repeatedly repents but persists in sin on the basis of this *hadeeth* – i.e., the *hadeeth* "I have forgiven My slave, so let him do what he wishes"[1]– is deceived and mistaken on two counts:

Thinking that the *hadeeth* is general and applies to everyone

(1) It was narrated from Abu Hurayrah ﷺ from the Prophet in a *hadeeth* qudsi: "A person committed a sin and said: 'O Allah, forgive me my sin.' He ﷻ said: 'My slave has committed a sin but he knows that he has a Lord Who forgives sin and punishes for sin.' Then he sinned again and said: 'O Allah, forgive me my sin.' He ﷻ said: 'My slave has committed a sin but he knows that he has a Lord Who forgives sin and punishes for sin.' Then he sinned again and said: 'O Allah, forgive me my sin.' He ﷻ said: 'My slave has committed a sin but he knows that he has a Lord Who forgives sin and punishes for sin; do what you wish for I have forgiven you.'" 'Abd al-A'la said: I do not know whether He said the third or fourth time: "Do what you wish."
Narrated by Muslim in his *Saheeh, Kitaab at-Tawbah*

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who repents; rather it is speaking of a particular scenario, which indicates that among the slaves of Allah there are some who may be like that

This does not imply that one may be forgiven without meeting the prerequisites of forgiveness as stated above.

If a person repents repeatedly but goes back to sin, there can be no certainty that he is included in this *hadeeth* and that he may do whatever he wishes, or that there is the hope that he may be among the people given the promise of forgiveness. Rather we cannot be certain that this applies to anyone in particular, just as we cannot be certain that a particular person is under the warning, as is true with regard to all other texts that speak of promises or warnings. This is like when the Prophet ﷺ says whoever does such and such will enter Paradise, and whoever does such and such will enter Hell; we cannot be certain about any particular individual, but there is hope for the one who does good and there is fear for the one who does evil.

A similar example is the *hadeeth* of the piece of paper[1] the

(1) It was narrated from 'Abdullah ibn 'Amr ibn al-'Aas ﷺ that the Messenger of Allah ﷺ said: "Allah will bring forth a man from my *ummah* before all creatures on the Day of Resurrection, then ninety-nine scrolls (the records of his bad deeds) will be spread out for him, each of which will reach as far as the eye can see, then He will say: 'Do you deny any of this? Did My (recording) scribes wrong you?' He will say: 'No, O Lord.' He will say: 'Do you have any excuse?' He will say: 'No, O Lord.' Then Allah ﷻ will say: 'Nay; you have a good deed with Us and you will not be wronged this Day.' Then a piece of paper will be presented on which is written: 'I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and His Messenger.' And He will say: 'Bring your burden.' He will say: 'O Lord, what comparison can there be between this piece of paper and these scrolls?' He will say: 'You will not be wronged.' The scrolls will be placed in one pan (of the Balance) and the piece of paper in the

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size of a palm, on which are written the words of *Tawheed*, which will be placed in the Balance and will outweigh records of bad deeds.

Not everyone who utters the twin declaration of faith (*Shahaadatayn*) will be in that position, because the one with the paper had in his heart a level of *Tawheed*, certainty and sincerity that dictates that he should attain such a great status that it outweighed all these bad deeds.

Because of that, a *mudd* (a unit of measure) spent by the *Sahabah* (may Allah be pleased with them) in the way of Allah is superior to the equivalent of Mount Uhud in gold spent by others.

Another example is the *hadeeth* about the prostitute[1] who gave water to a thirsty dog, so she was forgiven. We cannot say that every prostitute who gives a dog water will be forgiven, because this particular prostitute attained a level of sincerity, purity of heart and compassion towards the creation of Allah that equalled the sin of prostitution and outweighed it, and thus she deserved forgiveness. Forgiveness is commensurate with the level of faith in the heart, and only Allah knows its extent and nature.

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other, and the scrolls will go up (because they will be lighter) and the piece of paper will go down (because it will weigh heavily), for nothing could outweigh the name of Allah." Narrated by at-Tirmidhi and classed as *Saheeh, Kitaab al-Eemaan*. Also narrated by al-Haakim in *al-Mustadrak*, 1/6; he classed is *Saheeh* according to the conditions of Muslim, and adh-Dhahabi agreed with him. See *as-Silsilah as-Saheehah* by al-Albaani, 135

(1) It was narrated by al-Bukhari in *Kitaab Hadeeth al-Anbiya'* and Muslim in *Kitaab as-Salaam*, from Abu Hurayrah, as follows: The Messenger of Allah ﷺ said: "Whilst a dog was going around a well, almost dying of thirst, one of the prostitutes of the Children of Israel saw it, so she took off her shoe and used it to draw water that she gave the dog to drink, so she was forgiven."

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75. None of the versions of as-Salaah al-Ibraaheemiyyah say, "'ala Ibraaheem wa 'ala Aali Ibraaheem (and upon Ibraaheem and the family of Ibraaheem);" rather what is narrated is "'ala Ibraaheem (upon Ibraaheem)" and, in another report, "'ala aali Ibraaheem (and upon the family of Ibraaheem)."

(2/91)

With regard to the word *aal* (family), it is usually used in reference to a person who is a man of prominence with whom rests responsibility for others; in other words, he takes care of them. So it includes himself and those for whom he is responsible.

Hence in most versions it says "*kama sallayta 'ala aali Ibraheem* (as You sent blessings upon the family of Ibraheem)," and in others it says "*'ala Ibraheem* (upon Ibraheem)," as he is the main figure upon whom blessings are sent, and the members of the family are included with him.

The phrase "*'ala Ibraheem wa 'ala Aali Ibraheem* (and upon Ibraheem and upon the family of Ibraheem)" is not mentioned; it has been narrated but it is not proven to be from the Prophet ﷺ. (1)

(1) This is a mistake on the part of Ibn Taymiyah (may Allah have mercy on him). The phrase "*Kama sallayta 'ala Ibraheem wa 'ala aali Ibraheem* (as You sent blessing upon Ibraheem and the family of Ibraheem)" was narrated in *Saheeh* al-Bukhari, *Kitaab Ahaadeeth al-Anbiya'*, as follows: It was narrated that 'Abdullah ibn 'Eesa heard 'Abd ar-Rahmaan ibn Abi Layla say: I met Ka'b ibn 'Ajrah and he said: Shall I not give you a gift that I heard from the Prophet ﷺ? I said: Yes indeed; give it to me. He said: We asked the Messenger

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Mukhtasar Fataawa Ibn Taymiyah

By Shaykh Badr ad-Deen Abu 'Abdillah Muhammad ibn 'Ali al-Hanbali al-Ba'li

76. The ruling on one who says: Everyone interprets

of Allah ﷺ: O Messenger of Allah, how should we send blessings upon you, the members of the household (*ahl al-bayt*), for Allah has taught us how to send salaams upon you? He said: "Say: *Allahumma salli 'ala Muhammadin wa 'ala aali Muhammadin kama sallayta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedun majeed; Allahumma baarik 'ala Muhammadin wa 'ala aali Muhammadin kama baarakta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedun majeed* (O Allah, send Your salaah (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your salaah upon Ibraheem and the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibraheem and the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

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his religion as he likes and conducts his life accordingly

(p. 10)

If he says: Everyone interprets his religion as he likes and conducts his life accordingly, this is a very serious matter, and he should also be asked to repent from it.

77. The correct view concerning 'Antarah and al-Battaal is that they really existed

(p. 65-66)

If there is someone who has no other means of earning a living except by telling the stories of 'Antarah, al-Battaal and so on, it is not permissible for him to be appointed to lead the Muslims in prayer, because he tells a lot of lies and earns a living on the basis of those lies, both of which are *haraam*. Although 'Antarah[1] and al-Battaal[2] really existed, a lot of

(1) 'Antarah ibn Shaddaad ibn 'Amr ibn Mu'aawiyah ibn Qarraad al-'Absi, the most famous horsemen of the Arabs during the *Jaahiliyyah*, and one of their most prominent poets. He came from Najd, and his mother was an Ethiopian woman called Zubaybah; he got his black colour from her.
He was one of the best of the Arabs in chivalry and was one of the most dignified and proud. He had the characteristic of forbearance despite his immense strength and toughness, and his poetry was sweet and romantic. He was enamoured of his cousin 'Ablah; hardly any of his poems do not refer to her.
When he was young he met Imru'ul-Qays, the poet, and witnessed the war between (the tribes of) Daahis and al-Ghabra'. He lived for a long time and was killed by al-Asad ar-Ruhays or Jabbaar ibn 'Amr at-Taa'i. A diwan of poetry was attributed to him but most of it is fabricated.

(2) 'Abdullah al-Battaal, Abu Muhammad, a brave leader and one of the commanders of the Syrians at the time of the Umayyads. It was said that his father's name was 'Amr and his grandfather's

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lies were fabricated about them, the number of which only Allah knows.

78. Forgetting Qur'an is a sin

(p. 83-84)

Reading Qur'an for the sake of Allah brings a great reward, and if one does that with the intention of refreshing one's memory so as not to forget it, that also brings reward, because forgetting it is a sin.

79. Rainbows

Ibn Taymiyah (may Allah have mercy on him) said concerning the innocence of Ja'far as-Saadiq of that which was attributed to him:

(p. 156)

We know from the circumstances of our *ummah* that although Ja'far as-Saadiq[1] was not a Prophet, matters of a

name was 'Alqamah. He lived in Antakyah (Antioch).
He was commander of the vanguard for Maslamah ibn 'Abd al-Malik ibn Marwaan during his campaigns. His father 'Abd al-Malik said to him: Appoint al-Battaal in charge of your vanguard and let him march at night, for he is a brave and courageous commander. And Maslamah appointed him in charge of ten thousand men.
Ibn Taghurri Bardi said: "He was present in a number of battles and spread fear among the Byzantines and humiliated them. The common folk tell stories about him that are fabrications of the storytellers."
Adh-Dhahabi said: "The ignorant storytellers told lies about him and narrated myths concerning him that are not befitting. He was martyred in a battle with the Byzantines."
See: *al-A'laam* by az-Zarkali, 4/74

(1) Ja'far ibn Muhammad ibn 'Ali ibn al-Husayn, Abu 'Abdillah, as-Saadiq. His mother was Farwah bint al-Qaasim ibn Muhammad ibn Abi Bakr as-Siddeeq. He was too preoccupied with worship to even think of seeking leadership. He was a man who did a

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Prophetic nature were attributed to him that anyone who knows about Ja'far will realise are falsely attributed to him. They even attributed to him rules concerning the lower realms, such as when limbs tremble and what that signifies, and meteorological events such as thunder, lightning, clouds, rainbows and the like. But the scholars know that he is innocent of all of that.

80. Graves are of three types

1. *Those that are correctly identified according to consensus, such as the grave of the Prophet ﷺ and his two Companions (Abu Bakr and 'Umar)*
2. *Those that are not correctly identified according to consensus, such as the grave of Ubayy ibn Ka'b in Damascus*
3. *Those concerning which there is a difference of opinion, such as the grave of Khalid in Homs and the grave of Abu* Muslim *al-Khawlaani in Daraya, Damascus.*

(p. 168-170)

Graves are of three types. There are those that are correctly identified according to consensus, such as the grave of our Prophet ﷺ and his two Companions, Abu Bakr and 'Umar (may Allah be pleased with them).

Then there are those which are undoubtedly wrongly

great deal of good, gave charity and did righteous deeds. He said: "Favours are not complete without three things: hastening to do it, thinking it little, and concealing it." He was asked: Why was riba prohibited? He said: Lest people withhold acts of kindness from one another. Ibn Katheer said: "The book *Ikhtilaaj al-A'da'* ("Trembling of the Limbs") was attributed to him, but it is a fabrication against him." He died in 148 AH.
See: *Sifat as-Safwah*, 1/432; *al-Bidaayah wa'n-Nihaayah*, 7/84; *al-Kaamil fi'l-Tareekh*, 5/589; *Tareekh al-Khulafa'*, 1/229

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identified, such as the grave of Ubayy ibn Ka'b in Damascus. Similarly, the Muslims are unanimously agreed that the graves of the Mothers of the Believers are all in Madinah, so anyone who says that Umm Habeebah is buried in Damascus is lying. But the grave of Bilaal may be in Baab as-Sagheer, and Asma' bint Yazeed ibn as-Sakan, who was a *Sahaabiyyah*, died in Syria. The same applies to the grave of Uways[1] which is located to the west of Damascus, and the grave of Hood.

The third type includes those concerning which there is a difference of opinion, such as the grave of Khalid in Homs. It was said that it is the grave of Khalid ibn al-Waleed ibn Yazeed, the brother of Mu'aawiyah ibn Yazeed, which is located outside Baab as-Sagheer.

The same applies to the grave of Abu Muslim al-Khawlaani[2]

(1) Uways ibn 'Aamir (or 'Amr) ibn Jaz' ibn Maalik al-Muraadi al-Qarni, the famous ascetic. The Prophet ﷺ said concerning him "The best of the *Taabi'een* will be a man called Uways." According to a report narrated from 'Umar: "There will come to you Uways ibn 'Aamir with the reinforcements from Yemen, from Muraad then from Qarn. He had leprosy but he recovered from it except for a spot the size of a *dirham*. He has a mother and he honours her. If he were to swear in the name of Allah that something should happen, Allah would cause it to happen. If you can ask him to pray for forgiveness for you then do so." Both reports appear in *Saheeh* Muslim, *Kitaab Fadaa'il as-Sahabah*.
See: *al-Isaabah*, 1/220; *Siyar A'laam an-Nubala'*, 4/19; *al-Hilyah*, 2/83

(2) 'Abdullah ibn Thuwab al-Khawlaani, a *Taabi'i*, *faqeeh*, devoted worshipper and ascetic. Adh-Dhahabi described him as the fragrant rose of ash-Shaam. He was originally from Yemen. He lived during the *Jaahiliyyah* and became Muslim before the death of the Prophet ﷺ, but he did not meet him. He came to Madinah during the caliphate of Abu Bakr, and migrated to Syria. According to most of the sources he died in Damascus. He was known as Abu Muslim, the wise man of this *ummah*.
See: *Tadhkirat al-Huffaaz*, 1/46; *Tahdheeb at-Tahdheeb*, 12/235;

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in Daraya, concerning which there are two opinions. And there are other graves concerning which people differed.

Among the graves which are definitely known to be falsely identified are: the grave of al-Husayn ibn 'Ali in Egypt; the grave of Nooh in Jabal Ba'labak, which is definitely falsely identified; and the grave of 'Ali in an-Najaf. 'Ali was in fact buried in Kufah, inside the governor's palace, as 'Amr ibn al-'Aas was buried inside the governor's palace in Egypt, and Mu'aawiyah was buried inside the governor's palace in Damascus, for fear that the *Khaarijis* might try to exhume them.

The grave of Jaabir in Harraan is also falsely identified; rather he was buried in Madinah, according to consensus. The grave of 'Abdullah ibn 'Umar is not in Mesopotamia; rather he was buried in Makkah, according to consensus.

The graves in Syria that are said to be those of Ruqayyah and Umm Kulthoom (may Allah be pleased with them both) are also falsely identified; the people are unanimously agreed that they died during the lifetime of the Prophet ﷺ when they were married to 'Uthmaan ﷺ, and hence he is known as Dhu'n-Noorayn (He of the Two Lights). But there may be a similarity of names among people, as a result of which the ignorant may think that a grave belongs to the famous one when it actually belongs to someone else.

We may say something similar concerning the mosque beside 'Arafah that is known as Masjid Ibraheem. Some people think that this refers to (the Prophet) Ibraheem al-*Khaleel*, when in fact it refers to one of the descendents of al-'Abbaas. In Harraan there was a mosque called Masjid Ibraheem, which the ignorant thought referred to (the

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Fawaat al-Wafiyyaat, 1/209; *al-A'laam* by az-Zarkali, 4/75

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Prophet) Ibraheem al-*Khaleel*, when in fact it referred to Ibraheem ibn Muhammad ibn 'Ali ibn 'Abdullah ibn 'Abbaas, in support of whom the 'Abbaasid movement began. He died there in prison and left instructions that his brother as-Saffaah should succeed him before al-Mansoor.

With regard to the grave of Ibraheem al-*Khaleel*, the scholars have stated that it is real, but it was enclosed, like the grave of the Prophet ﷺ, and the mosque was built around it. The people of knowledge and religious commitment who know and follow the *Sunnah* do not pray there.

81. The view that Iblees was commanded to prostrate at Adam's grave is false

(p. 177)

With regard to the idea that Iblees was commanded to prostrate at Adam's grave, that is mentioned by some people, I do not know of anyone who said that. This idea is false.

82. No one suggested that all of creation will cease to exist except some innovators among the People of the Book, and this idea is false

(p. 177)

The early generations of this *ummah* and its leading scholars are unanimously agreed that there are some created things that will never cease to exist, namely Paradise, Hell, the Throne, and so on. No one suggested that all of creation will cease to exist except some innovators among the People of the Book, and it is a false notion.

83. Writing "Laa ilaaha ill-Allah" on coins was

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introduced during the caliphate of 'Abd al-Malik

(p. 200)

With regard to writing "*Laa ilaaha ill-Allah*" on coins, this was introduced during the caliphate of 'Abd al-Malik ibn Marwaan and has continued until the present day. They used to write other similar things on coins.

84. The view that Yazeed ibn Mu'aawiyah was merely a king who did good and bad things

Ibn Taymiyah (may Allah have mercy on him) said, describing people's opinions concerning Yazeed ibn Mu'aawiyah:

(p. 210)

Some people regard him as a *kaafir*, namely the *Raafidi*s, who even denounced his father as a *kaafir*, along with Abu Bakr, 'Umar and 'Uthmaan ﷺ. Some of them regarded him as one of the guided and just rulers, to such an extent that some of them regarded him as a Prophet and others regarded him as a Sahaabi. All of that is obviously ignorance and misguidance.

Rather the truth concerning him is that he was one of the Muslim kings who did good things and bad things. We say about him what we say about all other kings: we neither love him nor revile him. He was the first one to lead campaigns against Constantinople, and the Messenger of Allah ﷺ said:

> "The first army to attack them (the Byzantines) will be forgiven."(1)

(1) Narrated by al-Bukhari in *Kitaab al-Jihaad*, from the *hadeeth* of Umm *Haraam*, who heard the Prophet ﷺ say: "The first army of my *ummah* that will go on campaign by sea, Paradise will be their due." Umm *Haraam* said: I said, 'O Messenger of Allah, will I

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But Yazeed did what he did[1] of committing atrocities

be among them?' He said: "You will be among them." Then the Prophet ﷺ said: "The first army of my *ummah* that attacks the city of Caesar will be forgiven." I said: 'Will I be among them, O Messenger of Allah?' He said: "No."

(1) Ibn Katheer said in *al-Bidaayah wa'n-Nihaayah* (8/238 ff): "Then came the year 63 AH in which occurred the battle of al-Harrah, the cause of which was when the people of Madinah rejected Yazeed ibn Mu'aawiyah as caliph and appointed 'Abdullah ibn Mutee' in charge of Quraysh and 'Abdullah ibn Hanzalah ibn Abi 'Aamir in charge of the *Ansaar*. At the beginning of that year, they proclaimed that openly and assembled at the *minbar* of the Prophet ﷺ.One man among them would say: 'I cast off Yazeed as I cast off this headgear of mine', and he would take it off his head. And another would say: 'I cast him off as I cast off these shoes of mine.' This went on until a lot of headgear and shoes were piled up in that place. Then they agreed to expel Yazeed's governor, his cousin 'Uthmaan ibn Muhammad ibn Abi Sufyaan, from among them, and to expel Banu Umayyah from Madinah. Banu Umayyah gathered in the house of Marwaan ibn al-Hakam, where they were surrounded by the people of Madinah, who besieged them. 'Ali ibn al-Husayn Zayn al-'Aabideen kept away from the people, as did 'Abdullah ibn 'Umar ibn al-Khattaab, and they did not withdraw their allegiance from Yazeed, and neither did anyone from the household of Ibn 'Umar. Ibn 'Umar said to his family: 'None of you should withdraw allegiance from Yazeed or that will be the end of it between me and him.' He disagreed with the people of Madinah swearing allegiance unto death to Ibn Mutee' and Ibn Hanzalah, and he said: 'We only swore allegiance to the Messenger of Allah ﷺ pledging not to flee from the battlefield (as opposed to pledging to the death).'

A number of Banu 'Abd al-Muttalib also refrained from withdrawing allegiance from Yazeed. Muhammad ibn al-Hanafiyyah [the son of 'Ali ibn Abi Taalib] was asked to do that and he vehemently refused; he argued and debated with them about the character of Yazeed, and refuted the accusation that Yazeed drank alcohol and missed prayers, as we shall see below in detail in the biography of Yazeed. Banu Umayyah wrote to Yazeed telling him of what they were faced with of siege, humiliation, hunger and thirst, saying that if he did not send

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someone to save them from their predicament, they would all be eradicated to the last man. They sent a letter to that effect with a man, and when the envoy came to Yazeed, he found him sitting on a chair with his feet in cold water to soothe them, because he was suffering from gout in his feet. When he read the letter, he was very upset and said: 'Woe to you! Are there not one thousand of them there?' He said: 'Yes': He said: 'Can they not be steadfast in fighting for part of the day?' Then he sent for 'Amr ibn Sa'eed ibn al-'Aas and read the letter to him, and consulted him as to whom he should send to them. Yazeed suggesting sending him ('Amr) to them, but he refused and said: 'The caliph dismissed me from the position of governor in Madinah when it was under control and everything was in order, but now the blood of Quraysh is going to be shed in the battlefield, and I do not want any part in that. Let someone who is less closely connected to them than me take care of that.' So he sent word to Muslim ibn 'Uqbah al-Muzani, who was a weak old man, and appointed him to lead that mission. Yazeed sent with him ten thousand or twelve thousand horsemen and fifteen thousand foot soldiers; he gave each man one hundred dinars or, it was said, four dinars, then he inspected them, mounted on a horse of his.

Al-Madaa'ini said: 'He appointed as commander of the people of Damascus 'Abdullah ibn Mas'adah al-Fizaari; as commander of the people of Homs Husayn ibn Numayr as-Sukooni; as commander of the people of Jordan Hubaysh ibn Dujlah al-Qayni; as commander of the people of Palestine *Rooh* ibn Zinbaa' al-Judhaami and Shareek al-Kinaani; and as commander of the people of Qinnisreen Tareef ibn al-Has-haas al-Hilaali.' And he appointed as the commander in chief Muslim ibn 'Uqbah al-Muzani from Ghatafaan, whom the *Salaf* called Musrif ibn 'Uqbah (this was a play on words; *musrif* means one who transgresses and oversteps the mark).

An-Nu'maan ibn Basheer said: 'O Ameer al-Mu'mineen, appoint me in charge of them and I shall take care of them for you.' an-Nu'maan was the brother of 'Abdullah ibn Hanzalah through his mother 'Amrah bint Rawaahah. But Yazeed said: 'No; no one should tackle them except this tough man. By Allah, I shall kill them after being kind to them and forgave them time after time.'

An-Nu'maan said: 'O Ameer al-Mu'mineen, I adjure you by Allah with regard to your people and the supporters of the Messenger

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of Allah ﷺ (the *Ansaar*).' 'Abdullah ibn Ja'far said to him: 'Do you think that if they go back to obeying you, should that be accepted from them?' He said: 'If they do that, there is no reason to harm them.' Yazeed said to Muslim ibn 'Uqbah: 'Call the people three times; then if they come back to allegiance, accept it from them and refrain from harming them, otherwise seek the help of Allah and fight them. If you prevail over them, then ransack Madinah for three days, then stop and leave the people alone. Find out about 'Ali ibn al-Husayn and refrain from harming him; rather be kind to him and keep him close to you, for he has nothing to do with what the people have done.' He instructed Muslim, when he had finished with Madinah, to go to Makkah and besiege Ibn az-Zubayr. And he said to him: 'If anything happens to you, then Husayn ibn Numayr as-Sukooni should be your successor in charge of the people.'

They said: 'He and the armies who were with him marched to Madinah, and when they drew close to the city the people of Madinah intensified their siege of Banu Umayyah.' They said to them: 'By Allah, we shall kill you all unless you give us your solemn promise that you will not tell these Syrians about us or support them against us.' And they gave their promise to that effect. When the army reached Madinah, they were met by Banu Umayyah. Muslim began questioning them about what had been happening, but no one told him, and he was distressed by that. 'Abd al-Malik ibn Marwaan came to him and said: 'If you want victory, then camp in the east of Madinah, in the Harrah (lava field). Then if they come out to you, the sun will be at your back and in their faces. Then call them to accept Yazeed's authority; if they respond, all well and good, otherwise seek the help of Allah and fight them, and Allah will support you against them because they rebelled against the legitimate ruler.'

Muslim ibn 'Uqbah thanked him for that, and did as he suggested. He camped in the east of Madinah, in the Harrah (lava field) and called its people (to accept Yazeed's authority) for three days, but each time they insisted on fighting. When three days had passed, he said to them on the fourth day, which was a Wednesday, two days before the end of Dhu'l-Hijjah 63 AH: O people of Madinah, three days have passed and the Ameer al-Mu'mineen said to me: 'You are his tribe and his original people, and he hates to shed your blood. He instructed me to give you three days, and that

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time has passed. What do you want to do? Do you want to make peace or fight?' They said: 'Rather we want to fight.'

He said: 'Do not do that; rather make peace and let us focus our troops and forces against this evildoer' – referring to Ibn az-Zubayr. They said: 'O enemy of Allah! If you want to do that, we shall not let you. Do you think that we want to let you go and profane the sacred House of Allah?' Then they prepared to fight. They had dug a ditch between themselves and Ibn 'Uqbah, and they divided the army into four parts, with a commander for each quarter. They fought fiercely, then the people of Madinah fled into the city.

Muslim ibn 'Uqbah, whom the *Salaf* called Musrif ibn 'Uqbah – may he be doomed, what an evil and ignorant old man he was! – allowed his army to ransack Madinah for three days, as Yazeed had instructed, may Allah not reward him with good. He killed many of its nobles and those who had memorized the Qur'an, and plundered a great deal of wealth from it; much evil was committed and there was widespread mischief, according to what was mentioned by more than one narrator.

One of those who were executed in front of him after being captured was Ma'qil ibn Sinaan, who had been his friend prior to that, but he had heard him say very harsh words about Yazeed in his presence, so he turned against him for that reason.

Al-Madaa'ini said: 'Muslim ibn 'Uqbah allowed his troops to ransack Madinah for three days, killing anyone they found there and seizing wealth.'

Sa'da bint 'Awf al-Murriyyah sent word to Muslim ibn 'Uqbah, telling him: 'I am your cousin; tell your companions to leave alone our camels that are such and such a place.' But he said to his companions: 'Start by capturing her camels first.'

A number of the senior *Sahabah*, including Jaabir ibn 'Abdillah, went into hiding. Abu Sa'eed al-Khudri went out to hide in a cave in a mountain. One of the men from Syria caught up with him and he said: 'When I saw him, I unsheathed my sword. He came towards me and when he saw me, he looked determined to kill me, so I sheathed my sword and I said: "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimoon (polytheists and wrongdoers)" [al-Maa'idah 5:19].' When he saw that, he said: 'Who are you?' I said: 'I am Abu Sa'eed al-Khudri.' He said: 'The

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against the people of Madinah, and the Messenger of Allah ﷺ had issued a warning to and cursed the one who commits murder in Madinah.(1)

Companion of the Messenger of Allah ﷺ?' I said: 'Yes.' So he left me and departed.

He said: 'The battle took place three days before the end of Dhu'l-Hijjah 63 AH, and they ransacked Madinah for three days.'

Al-Waaqidi and Abu Ma'shar said: 'The battle of al-Harrah took place on a Wednesday, two days before the end of Dhu'l-Hijjah 63 AH.'

Yazeed committed a grievous error by telling Muslim ibn 'Uqbah to ransack Madinah for three days; this was an extremely serious mistake, in addition to killing some of the *Sahabah* and their sons. In these three days a great deal of evil and indescribable mischief took place in al-Madinah al-Munawwarah, the extent of which no one knows except Allah ﷻ. By sending Muslim ibn 'Uqbah, Yazeed wanted to consolidate his power and make his reign last without anyone opposing him. But Allah punished him by causing his plan to fail and prevented him from getting what he wanted. Allah, the Destroyer of tyrants, destroyed him and seized him with a Seizure of the All-Mighty, All-Capable to carry out what he Will (Omnipotent) (cf. 54:42). "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe" [Hood 11:102]."

(1) Ahmad narrated in *al-Musnad* (27/92, 94, 97, 98) from as-Saa'ib ibn Khallaad that the Messenger of Allah ﷺ said: "Whoever terrifies the people of Madinah, Allah will terrify him, and upon him will be the curse of Allah, the angels and all the people; on the Day of Resurrection Allah will not accept any *naafil* or obligatory deed from him."

According to another version: "Whoever terrifies the people of Madinah wrongfully, Allah will terrify him, and upon him will be the curse of Allah, the angels and all the people; no obligatory or *naafil* deed will be accepted from him.

Al-Bukhari narrated in his *Saheeh, Kitaab Fadaa'il al-Madinah,* from Sa'd ibn Abi Waqqaas ﷺ that he said: I heard the Prophet ﷺ say: "No one intends harm to the people of Madinah but he will vanish like salt in water." Narrated by Muslim in *Kitaab al-*Hajj as follows: "No one intends ill towards the people of Madinah but Allah will cause him to melt in the fire like lead – or like salt in

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85. If there are any objectionable practices in a funeral procession, then you should attend and object to these practices; do not refrain from attending because of them, because attending the funeral is the right of the deceased, so you should not deprive him of it because of the misdeeds of the living. This is different from the wedding feast.

(p. 251)

With regard to the funeral in which there are objectionable practices, such as carrying bread and driving sheep in front of or behind the bier, and other innovations in word and deed, or putting fancy cloths[1] on the bier, can one refuse to join the funeral procession? There are two opinions, both of which were narrated from Ahmad.

The correct opinion is that he should attend because this is the right of the deceased, and it is not waived because of the actions of others. But he should express his objection according to what he is able to do. If he is one of those who, if he refuses to attend they will give up these practices, then he should refuse to attend. This is different from the case of the wedding feast, where the person who has the right over others is the one who is doing the objectionable practice, so his right is waived because of his sinful action. He is like the one who is seen committing a sin; he should not be greeted with salaam at the time when he is committing the sin.

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water."

(1) Fancy embroidered cloths were placed on the biers of rich people in order to show off.

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86. It is not permissible for anyone to have a guarantee from people of authority that he should be the only one to sell a certain type of product

(p. 322)

It is not permissible for anyone to be given a guarantee by people in authority that no one may sell a certain type of product except him, even if he buys it with *halaal* wealth. If he buys it with the wealth of someone whom he wronged, then it is like goods taken by force, in which case the ruling is clear.

87. The child follows his mother with regard to being free or a slave, but he is to be named after his father and his wala' will be like that of his father

(p. 328)

If a free Qurashi man marries a slave woman and has a child from her, the child is a slave of the master of the slave woman, according to scholarly consensus, because the child follows his mother with regard to being free or a slave, but he is to be named after his father and his *wala'* (loyalty to ex-master, if the father is a freed slave) is like that of his father.

No one has the right to take back a gift except in the case of a gift given by a father to his son; but if the gift has been disposed of in a manner that affects the rights of someone else, such as if he used it to get married or if the son gave it to a third person as a loan, then the father cannot take it back in that case.

(p. 456)

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The giver has no right to take back his gift except in the case of a gift given by a father to his son, unless it was given in exchange for something, on the basis of a verbal statement or according to custom. But if it was given in exchange for something but the exchange has not been completed, then the giver may take it back if it has not yet been consumed, otherwise the recipient should give up what he agreed to give in exchange.

(p. 457)

If he gives something to his son that the son disposed of in a manner that affects the rights of others, such as if he lent it to someone or he got married with that wealth, then the father has no right to take it back.

88. al-Hajjaaj summoned Sa'eed ibn Jubayr to appoint him as a judge, so Sa'eed played a game of chess in order to undermine his own suitability for that post

(p. 502)

With regard to the report about Sa'eed ibn Jubayr[1] playing chess, he explained the reason for that. Al-Hajaaj wanted to appoint him as a judge, so Sa'eed played chess in order to damage his suitability, so that he would not be appointed as a judge. That was because he thought that

(1) Sa'eed ibn Jubayr ibn Hishaam al-Asadi al-Kufi, their freed slave, Abu 'Abdillah or, it was said, Abu Muhammad, one of the leaders of the *Salaf* and one of the righteous, trustworthy *fuqaha'* and scholars. He was a devoted worshipper, virtuous and pious. He rebelled along with Ibn al-Ash'ath against al-Hajjaaj, the Umayyad governor. When al-Hajjaaj captured him, he executed him. That was in 95 AH when he was 49 or 47 years old.
See: *Tahdheeb at-Tahdheeb*, 4/11-14, biography no. 14

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being appointed by al-Hajjaaj[1] would be more harmful to his religious commitment than playing chess, and actions are but by intentions. Something more *haraam* than chess may become permissible in cases of necessity

89. Ruling on kissing the hand

(p. 563-564)

With regard to kissing the hand, they – i.e., the *Sahabah* – did not do this except rarely. When they came to the Prophet ﷺ in the year of Mu'tah (on their return from the battle of Mu'tah) they kissed his hand and said: We are the ones who fled. He said: *"Rather you are the ones who attacked."*[2] Abu 'Ubaydah kissed the hand of 'Umar.[3] Most of the *fuqaha'*, Ahmad and others, granted a concession allowing that to the one who does it for religious reasons, not for the purpose of venerating someone because of his worldly position. Others regarded it as *makrooh*, such as Maalik and others. Sulaymaan ibn Harb[4] said: "It is the lesser prostration."

* * *

(1) Al-Hajjaaj ibn Yoosuf ibn al-Hakam ath-Thaqafi, governor of Iraq for the caliph 'Abd al-Malik ibn Marwaan and his son al-Waleed after him. He was tough, strong and unjust. He died in 95 AH.
See: *Wafiyyaat al-A'yaan* by Ibn Khallikaan, 2/29-54

(2) Narrated by Abu Dawood, *Kitaab al-Jihad*; at-Tirmidhi, *Kitaab al-Jihad*, from the *hadeeth* of 'Abdullah ibn 'Umar ﷺ. Its *isnaad* is *da'eef* (weak); it includes Zayd ibn Abi Ziyaad al-Haashimi, their freed slave from Kufah, who is *da'eef* (weak). Al-*Hafiz* said in *at-Taqreeb*: He is *da'eef*; he grew old and changed, and he was a *Shi'i*.

(3) Narrated by Ibn Abi Shaybah, *al-Musannaf*, 6/198

(4) Sulaymaan ibn Harb al-Azdi al-Waashiji al-Basri, the qaadi (judge) of Makkah; he was a trustworthy Imam and scholar of *hadeeth*. He died in 124 AH at the age of eighty.
See: *Taqreeb at-Tahdheeb*, 1/250

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Iqtida' as-Siraat al-Mustaqeem

90. Allah says concerning the disbelievers:

"and theirs is a lasting torment" [al-Maa'idah 5:37]. This torment is obvious in what they suffer of mental anguish, distress and grief… They do not feel any sense of joy in their lives except by means of that which intoxicates them of alcohol

(1/97)

It was said that the words **"and theirs is a lasting torment."** [*al-Maa'idah 5:37*] refer to the suffering that stays with them in this world and in the hereafter, of psychological torment, distress, grief, hardheartedness, spiritual darkness and ignorance. Disbelief and sin lead to pain and suffering

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both immediate and lasting, the extent of which only Allah knows. Hence you will find that most of these people do not feel any sense of joy in life except by means of that which takes away reason and distracts the heart, by consuming intoxicants, watching entertaining spectacles, listening to music, and the like.

91. The hadeeth which tells of the people calling, O Ansaar, O Muhaajireen, and the Prophet saying, "Stay away from it; it is disgusting" shows that it is forbidden to call for help and support on the basis of tribalism. See how he forbade them to do that even though the names they used were Islamically acceptable and praiseworthy

(1/213-215)

It was narrated in *as-Saheehayn* from 'Amr ibn Dinar, that Jaabir ibn 'Abdillah said: We went out with the Messenger of Allah ﷺ on a campaign, and some of the *Muhaajireen* joined him until they were many in number. One of the *Muhaajieen* was a man who liked to play practical jokes, and he hit an *Ansaari* from behind. The *Ansaari* got very angry (and the situation escalated) until they began to call for help against one another. The *Ansaari* said: "O *Ansaar* (come and help me)!" And the *Muhaajir* said: "O *Muhaajireen* (come and help me)!" The Prophet ﷺ came out and said:

"What is this call of Jaahiliyyah?"

Then he said:

"What is the matter with them?"

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And he was told how the *Muhaajir* had hit the *Ansaari* from behind. The Prophet ﷺ said:

"Stay away from it; it is disgusting."

'Abd-Allah ibn Ubayy ibn Salool said: "Have they really called for help against us? When we return to Madinah, indeed the more honourable (meaning himself) will expel therefrom the meaner (meaning the Messenger of Allah ﷺ)." (cf. al-Munaafiqoon 63:8) 'Umar said: "Why don't you execute this evil one, O Prophet of Allah?" – referring to 'Abdullah ibn Ubayy. But the Prophet ﷺ said:

"Lest the people say that Muhammad kills his companions."(1)

It was also narrated by Muslim from Abu'z-Zubayr from Jaabir, who said: "Two young men got into a fight, one from among the *Mujaahireen* and one from among the *Ansaar*. The *Muhaajir* or the *Muhaajireen* called out: "O *Muhaajireen*!" And the *Ansaari* called out: "O *Ansaar*!" The Messenger of Allah ﷺ came out and said:

"What is this call of the people of Jaahiliyyah?"

They said: "No, O Messenger of Allah. It is just two young men who got into a fight when one of them hit the other from behind." He said:

"It does not matter. Let a man support his brother whether he is wronging others or being wronged. If he is wronging others, let him stop him, then he will be supporting him. And if he is being wronged, let him help him."(2)

These two names, *Muhaajireen* and *Ansaar*, are Islamically acceptable and are mentioned in the Qur'an and *Sunnah.* Allah called these groups by these names as He called us

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*
(2) Narrated by Muslim, *Kitaab al-Birr wa's-Silah wa'l-Adab*

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Muslims.

For a man to attribute himself to the *Muhaajireen* or *Ansaar* is something good and praiseworthy before Allah and before His Messenger; it is not merely permissible for the purpose of identification, like attributing oneself to a tribe or country, and it is not *makrooh* or *haraam*, like attributing oneself to something that could lead to innovation (*bid'ah*) or another sin.

Nevertheless, when each of them called on his group to support him, the Prophet ﷺ denounced that and described it as *"The call of Jaahiliyyah."* And when it was said to him that those who had given this call were just two young men, and the call had not come from the group, he called them to stop the wrongdoer and help the one who had been wronged, so as to highlight that what is problematic here is tribalism and partisan attitudes in all cases, which is the action of the people of *Jaahiliyyah*. As for supporting one's group when they are in the right, without overstepping the mark, that is something good which may be obligatory or *mustahabb*.

And he[1] said (1/370-371):

Similarly, among all other types of non-Arabs, such as the Ethiopians, Byzantines and Turks, there are some who have attained high achievements in faith and religious commitment, and their numbers cannot be counted. That is because, as is well known to the scholars, true superiority is following that with which Allah sent Muhammad ﷺ of faith and knowledge, both inwardly and outwardly. The more he attains of it, the greater the superiority he attains.

(1) He said this in the context of noting that praise should be *Inshar'i* terms, such as faith and Islam, and not for lineage, country, colour or other attributes.

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Living in cities makes it more likely for a person to attain a high level of religious commitment and softness of heart than living in the wilderness. Superiority is only to be based on praiseworthy concepts and ideas as mentioned in the Qur'an and *Sunnah*, such as Islam, faith, righteousness, piety, knowledge, righteous deeds, and the like – not just whether an individual is Arab or non-Arab, black or white, town-dweller or Bedouin. The only reason why it is prohibited to imitate the Bedouins and non-Arabs – even though, as we mentioned, many of them are virtuous people who have attained a high level of religious commitment, and even though one's lineage or location carries no weight in terms of virtue – is based on a principle, which is that Allah ﷻ has caused living in cities to be more helpful in attaining higher levels of knowledge, religious commitment and softness of heart than living in the wilderness. But at the same time, living in the wilderness helps to build physical strength, strength of character and conciseness of speech than living in cities. This is the basic principle.

92. When Allah ﷻ describes the sinners in His Book, He describes them as blind, dumb and deaf, with no reasoning or understanding. As for the believers, He describes them as men of understanding and guided ones

(1/229-230)

Similarly, the one who acts contrary to what is right and proper is ignorant, even if he knows that it is contrary to what is right and proper, as Allah ﷻ says:

"Allah accepts only the repentance of those who do

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evil in ignorance."

[*an-Nisa' 4:17*]

And the Companions of Muhammad ﷺ said: Everyone who does evil is ignorant.

The reason for that is that when one has true knowledge that is entrenched in the heart, it is not possible for him to act in a manner contrary to that in word or deed. If he does do something that is contrary to it, then his heart must have been in a state of heedlessness concerning that thing, or his heart must have been too weak to resist what he faced of temptation. These states are contrary to the true essence of knowledge; thus he is regarded as ignorant in that regard.

Deeds are to be regarded as part of faith in a real sense, not metaphorical.

Therefore it is known that deeds are part of faith in a true sense, not metaphorical, even though not everyone who omits some deeds is to be regarded as a *kaafir* or as having gone beyond the pale of faith. The same may be said with regard to reason and other similar concepts.

Hence Allah ﷻ called the people who are of that type dead, blind, deaf, dumb, misguided and ignorant; and He describes them as having no reason and as not hearing.

He describes the believers as men of understanding, and says that they are guided, they have light, they listen and they have reasoning.

93. If a punishment occurred in a place where acts of kufr and transgression were committed, it is not right to do acts of worship there or to build

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a mosque there, such as the land of Babylon, Madaa'in Saalih and al-Hijr. As for places where no punishment occurred, there is nothing wrong with building a mosque there, as the Prophet instructed the people of at-Taa'if to build the mosque in the place where their idols had stood and he instructed the people of al-Yamaamah to build the mosque in the place where their church had stood

(1/237)

As it is recommended to pray in places of mercy, such as the three mosques[1] and Masjid Quba,'[2] it is also forbidden to pray in places of punishment.[3]

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(1) Al-Bukhari narrated in *Kitaab Fadl as-Salaah fi Masjid Makkah wa'l-Madinah* from Abu Hurayrah that the Prophet ﷺ said: "Journeys should not be undertaken except to three mosques: al-Masjid al-*Haraam*, the Mosque of the Messenger ﷺ and Masjid al-Aqsa."

(2) At-Tirmidhi narrated in his *Sunan, Abwaab as-Salaah*, that Usayd ibn Zaheer al-*Ansaari* narrated that the Prophet ﷺ said: "Prayer in Masjid Quba' is like 'Umrah." At-Tirmidhi said: The *hadeeth* of Usayd is a *hasan* ghareeb *hadeeth*. It was also narrated by al-Haakim in *al-Mustadrak*, 1/487. He said: This is a *hadeeth* the *isnaad* of which is *Saheeh*, although they [al-Bukhari and Muslim] did not narrate it, but Abu'l-Abrad [one of the narrators of the *hadeeth*] is majhool [unknown].
It is proven in *as-Saheehayn* that the Messenger of Allah ﷺ used to visit Masjid Quba' every Saturday and pray two *rak'ahs* there. See: *Fath al-Baari, hadeeth* no. 1193, 1194, 3/69; *Saheeh* Muslim, *hadeeth* no. 1399, 2/1026, 1027. Quoted from the margin of *Iqtida' as-Siraat al-Mustaqeem*, 1/137

(3) Narrated by Abu Dawood in his *Sunan, Kitaab as-Salaah*: 'Ali رضي الله عنه passed by Babylon as he was travelling, and the mu'adhdhin came to him to tell him that it was time to pray *'Asr*. When he had left it, he instructed the mu'adhdhin to give the iqaamah (call

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With regard to places of *kufr* and sin in which no punishment occurred, if they are turned into places of faith or worship, that is a good thing, as the Prophet ﷺ instructed the people of at-Taa'if to build the mosque in the place where their idols had stood.(1)

And he instructed the people of al-Yamaamah to build the mosque in the place where their church had stood.(2)

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immediately preceding the prayer) and when he had finished praying he said: My beloved (the Prophet ﷺ) forbade me to pray in graveyards and he forbade me to pray in the land of Babylon, for it is cursed. Al-Bayhaqi said in *Ma'rifat as-Sunan wa'l-Athaar* (4/123): Its *isnaad* is not strong (ghayr qawiy).
Ibn 'Abd al-Barr said: It is a *da'eef* (weak) *isnaad*; there is consensus that it is weak. It is also interrupted and is not complete, and (the narrators) 'Amaarah ibn Sa'd, al-Hajjaaj and Abu Saalih are majhool (unknown).
The *hadeeth* was narrated with an *isnaad* that stops at 'Ali ﷺ. Ibn Rajab said: The mawqoof version is more sound.
See: *Fath al-Baari* by Ibn Rajab, 3/212
But it is proven in *Saheeh* al-Bukhari, *Kitaab as-Salaah*, and Muslim, *Kitaab az-Zuhd wa'r-Raqaa'iq*, that 'Abdullah ibn 'Umar ﷺ said: The Messenger of Allah ﷺ said: "Do not enter upon these people who were punished unless you are weeping; if you are not weeping, do not enter upon them, lest there befall you what befell them."

(1) Abu Dawood narrated in *Kitaab as-Salaah* from 'Uthmaan ibn Abi'l-'Aas that the Prophet ﷺ issued instructions that the mosque of at-Taa'if should be built in the place where their idols had stood.

(2) Narrated by an-Nasaa'i, *Kitaab al-Masaajid*, from Talaq ibn 'Ali ﷺ who said: We set out in a delegation to the Prophet ﷺ and swore allegiance to him. We prayed with him and we told him that in our land there was a church of ours, and we asked him to give us some of his left over *wudu'* water. He called for water and did *wudu'* and rinsed his mouth, then he poured it into a vessel and instructed us: "Depart, and when you come to your land, demolish your church and sprinkle the place with this water, and make the place into a mosque." ... We made it into a mosque and

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The mosque of the Prophet ﷺ had been a graveyard that he turned into a mosque after excavating the graves (and moving the remains).(1)

94. The Prophet ﷺ instructed that grey hair be changed, so as not to resemble the Jews. This has to do with a matter that is beyond our control, so how about if a person deliberately imitates non-Muslims in the way he dresses and speaks?

(1/242)

Whoever follows someone else in doing something for

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we gave the call to prayer in that place.

(1) It was narrated by al-Bukhari, in *Kitaab as-Salaah*, and Muslim in *Kitaab al-Masaajid* that Anas ﷺ said: The Prophet ﷺ came to Madinah and halted in the upper part of the city, with a tribe called Banu 'Amr ibn 'Awf. The Prophet ﷺ stayed with them for fourteen days, then he sent for Banu'n-Najjaar, who came up with their swords at their sides. It is as if I can see the Prophet ﷺ on his camel, with Abu Bakr sitting behind him and the men of Banu'n-Najjaar around him in the courtyard of Abu Ayyoob. He liked to pray when the time for prayer came and he would pray in the sheep pens. He issued instructions that the mosque be built, and he sent word to the men of Banu'n-Najjaar, saying: "O Banu'n-Najjaar, name me a price for this garden of yours." They said: No, by Allah, we will not ask for its price except from Allah. Anas said: In it, I tell you, there were some graves of the *mushrikeen*, some ruins and some palm trees. The Prophet ﷺ issued instructions that the graves of the *mushrikeen* be dug up and the remains removed, then he ordered that the ruins be levelled and the palm trees cut down. They used the trunks of the palm trees to make the wall on the *qiblah* side of the mosque, and they made its two main supports at the corners of stone. They started moving rocks, reciting lines of verse, and the Prophet ﷺ was with them, saying: "O Allah, there is no good but the Hereafter, so forgive the *Ansaar* and the *Muhaajireen*."

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some reason of his own, it is to be regarded as imitation of others, if this action is originally taken from that other person. But if someone does something and it so happens that the other person did it too, without either of them trying to copy the other, then whether that is regarded as imitation is subject to further examination, but it may still be prohibited lest it lead to imitation or because it is contrary to some Islamic teachings. For example, the Lawgiver commanded us to dye the beard and shave the moustache (so as to avoid resembling others, as the Prophet ﷺ said). Moreover, we may note that the words of the Prophet ﷺ,

"Change grey hair and do not resemble the Jews."(1)

indicates that imitation of them may occur without one intending or taking any action to do so; rather it may result from merely refraining from changing something that was created in us. This indicates that imitating them in deeds is more serious than that which happens by coincidence.

95. It is prescribed not to rely on calculation with regard to the lunar months, so as to avoid resembling non-Muslims

(1/254)

Moreover, it was narrated from Ibn 'Umar ﷺ that the Prophet ﷺ said:

"We are an unlettered nation; we neither write nor calculate. The month is like this and like this"

– meaning that sometimes it is twenty-nine and sometimes

(1) Narrated by Ahmad, 12/507; an-Nasaa'i, *Kitaab az-Zeenah*; at-Tirmidhi, *Kitaab al-Libaas*, from the *hadeeth* of Abu Hurayrah ﷺ. At-Tirmidhi said: This is a *Saheeh hasan hadeeth.*

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it is thirty.[1] It was narrated by al-Bukhari and Muslim.

He described this *ummah* as refraining from writing and calculation, which other nations do with regard to their rituals and festivals. This *hadeeth* indicates that the *ummah* should resort to sighting the moon, as he said in another *hadeeth*:

> *"Fast when you see it (the new moon) and break the fast when you see it."*[2]

According to another report: *"Fast from newborn to newborn,"*[3] that is, from new moon to new moon.

This is indicative of what the Muslims are unanimously agreed on – apart from odd views on the part of some later dissenting scholars whose views are outweighed by the consensus of the early scholars – that the times for beginning and ending the fast and for Hajj are based on sighting the new moon when possible, not by means of writing and calculation, which are methods followed by non-Muslims such as the Byzantines, Persians, Egyptians, Indians and the People of the Book, namely the Jews and Christians.

More one of the scholars have narrated that the People of the Book before us were also enjoined to sight the moon with regard to their fasts and worship, based on the verse in which Allah ﷻ says:

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(1) Narrated by al-Bukhari, *Kitaab as-Sawm*; Muslim, *Kitaab as-Siyaam*

(2) Narrated by al-Bukhari, *Kitaab as-Sawm*; Muslim, *Kitaab as-Sawm*

(3) Narrated by at-Tabaraani, *al-Kabeer*, 1/190, no. 504; *al-Awsat*, 3/192, no. 2900. al-Haythami (3/158) said: It was narrated by al-Bazzaar and by at-Tabaraani in *al-Kabeer* and *al-Awsat*. Its *isnaad* includes Saalim ibn 'Ubaydullah ibn Saalim whose biography I could not find, but the rest of its narrators are trustworthy.
It was classed as *hasan* by al-Albaani in *as-Silsilah as-Saheehah*, 4/549

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"Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you."

[*al-Baqarah 2:183*]

but the people of the Book changed it.

96. The kind of extremism that is forbidden is that which makes something mustahabb obligatory and something makrooh prohibited

(1/287)

Extremism may sometimes mean taking something that is not obligatory or *mustahabb* and regarding it as obligatory or *mustahabb* with regard to acts of worship. And sometimes it may mean taking something that is not prohibited or *makrooh,* and regarding it as prohibited or *makrooh* with regard to things that are good and permissible.

97. The reason why it is forbidden to eat from vessels of gold and silver is that it is an imitation of non-Muslims

(1/321-322)

It was narrated that Hudhayfah ibn al-Yamaan said: The Messenger of Allah ﷺ said:

"Do not drink from vessels of gold and silver and do not eat from plates of gold and silver; they are for them in this world and for you in the Hereafter."(1)

Agreed upon.

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(1) Narrated by al-Bukhari, *Kitaab al-Ashribah;* Muslim, *Kitaab al-Libaas wa'z-Zeenah*

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It was narrated from Jubayr ibn Nufayr that 'Abdullah ibn 'Amr said: The Messenger of Allah ﷺ saw me wearing two garments that had been dyed with safflower.[1] He said:

"These are the garments of the kaafir; do not wear them."[2]

Narrated by Muslim.

The reason for the prohibition on wearing them is that they are garments of the disbelievers, whether he meant that the disbelievers regard them as permissible because they are enjoying their share of pleasure in this world or that it is something that they are accustomed to wear.

It also says in the *hadeeth* that they enjoy using vessels of gold and silver in this world, but these things are for the believers in the Hereafter. Hence the scholars regarded wearing silk and using vessels of gold and silver as imitation of the disbelievers.

98. It is makrooh to have the mihraab (niche) in the mosque because it is imitation of the People of the Book, unless the place where the imam stands is outside of the niche and the place where he prostrates is inside it

(1/349)

Sa'eed also narrated from Ibn Mas'ood that he regarded it as *makrooh* to pray inside the niche (*mihraab*) and said that there is something like that in the churches, so do not resemble the People of the Book.[3]

(1) Safflower is a plant used for dyeing that gives a deep yellow colour; it is also used as a spice in cooking to add colour.

(2) Narrated by Muslim, *Kitaab al-Libaas wa' z-Zeenah*

(3) I could not find this report in *Sunan Sa'eed ibn Jubayr*. It was

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It was narrated that 'Ubayd ibn Abi'l-Ja'd said: The Companions of Muhammad ﷺ used to say: One of the portents of the Hour is that there will be altars inside the mosques – referring to the niches (*mihraab*s).[1]

Elsewhere (1/351) Ibn Taymiyah said:

The scholars also said: it is *makrooh* to pray inside the niche (*mihraab*), because that is similar to what the People of the Book do, and it is like allocating a spot that is exclusive to the Imam. This is different to the issue of him prostrating inside the niche (but standing outside of it). This is the view of Ahmad and others, which is supported by *Saheeh* reports from the *Sahabah*, Ibn Mas'ood and others.

99. Imam Maalik regarded it as makrooh to pray in front of a stone that is standing by itself

(1/353)

Maalik said: I regard it as *makrooh* to pray facing a stone that is standing by itself in the road; as for prayer in front of a number of stones, it is permissible.

100. It is makrooh to imitate those whose religious commitment is lacking, such as the Bedouin, by calling 'Isha' prayer al-'atamah (lit. darkness)

(1/364)

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narrated by al-Bazzaar in *al-Musnad*, 2/333)

(1) Narrated by 'Abd ar-Razzaaq in *al-Musannaf*, 2/413, from 'Ubayd ibn Abi'l-Ja'd al-Ashja'i, from Ka'b who said: "At the end of time there will be people who will have short lifespans and will adorn their mosques, and they will set up in them altars like the altars of the Christians. When they do that, severe calamity will befall them."

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Similar to the issue of differing from the disbelievers is the command to differ from the devils, as was narrated by Muslim in his *Saheeh* from Ibn 'Umar. According to this report, the Prophet ﷺ said:

> *"No one of you should eat with his left hand or drink with it, for the Shaytaan eats with his left hand and drinks with it."*(1)

According to another version:

> *"When one of you eats, let him eat with his right hand, and when he drinks let him drink with his right hand, for the Shaytaan eats with his left hand and drinks with his left hand."*

Muslim also narrated from al-Layth from Abu'z-Zubayr, from Jaabir, that the Prophet ﷺ said:

> *"Do not eat with your left hand, for the Shaytaan eats with his left hand."*

The reason for this prohibition on eating and drinking with the left hand is that the Shaytaan does that. Thus it is known that deliberately differing from the Shaytaan is something that is enjoined. And there are many similar reports.

It is also commanded to differ from those whose religious commitment is lacking, such as the Bedouin.

A similar case is the requirement to be different from those Bedouin who did not perfect their religious commitment and others, because what is meant by perfecting religious commitment is *Hijrah* (migration). Those who believed but did not migrate – among the Bedouin and others – were lacking in religious commitment. Allah ﷻ says:

(1) Narrated by Muslim, *Kitaab al-Ashribah*

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"The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger."

[*at-Tawbah 9:97*]

This is similar to the report narrated by Muslim in his *Saheeh* from Ibn 'Umar, who said: I heard the Messenger of Allah ﷺ say:

"Do not let the Bedouin overpower you with regard to the name of your prayer(1)*. It is Isha,' but they delay milking their camels until it is very dark."*

According to another version, the Prophet ﷺ said:

"Do not let the Bedouin overwhelm you with regard to the name of your prayer 'Isha'. In the book of Allah it is 'Isha', but they delay milking their camels until it is very dark."(2)

Al-Bukhari narrated from 'Abdullah ibn Mughaffal that the Prophet ﷺ said:

"Do not let the Bedouin overwhelm you with regard to the name of your prayer Maghrib; the Bedouin call it 'Isha.'"(3)

It is *makrooh* to go along with the Bedouin with regard to the names of *Maghrib* and *'Isha'* by calling them *'Isha'* and *'Atamah* (respectively). According to some of the scholars, this prohibition implies that using these names is *makrooh* in all cases; according to others, however, it means that it is *makrooh* to use these names a great deal, to the extent that they become more used than the other names; this is the

(1) The Bedouin used to call *'Isha' al-'Atamah* (meaning darkness). [Translator]
(2) Narrated by Muslim, *Kitaab al-Masaajid*
(3) Narrated by al-Bukhari, *Kitaab Mawaaqeet as-Salaah*

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better-known view in our opinion.

Whatever the case, the *hadeeth* tells us that it is not allowed to go along with the Bedouin in this regard, just as it is not allowed to go along with the non-Muslims.

101. The Muslim living in dar al-harb (non-Muslim territory whose people are at war with the Muslims) is not enjoined to differ from the non-Muslims; in fact it may be mustahabb for him to go along with them in outward appearance, if that serves a religious purpose

(1/420-421)

One of the things that clarifies this matter is that everything that was narrated about resembling or being like them occurred at the beginning of the *Hijrah*, then it was abrogated. That was because the Jews at that time did not look any different from the Muslims in terms of hairstyles, clothing or any other sign.

Furthermore it is proven on the basis of the Qur'an, *Sunnah* and consensus (of the *Sahabah*) that took its final shape at the time of 'Umar ibn al-Khattaab ﷺ that what Allah prescribed was to be different from the disbelievers in outward appearance and attitude.

The reason for that is that being different from them can only be done when Islam is prevailing and dominant, as when Muslims engage in *jihad* and impose the *jizyah* on others. When the Muslims were weak in the early days, it was not prescribed to be different from the disbelievers, but when Islam was completed and began to prevail, that was

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prescribed.

An example of that today is that if a Muslim is in *dar al-harb* (non-Muslim territory whose people are at war with the Muslims) or in a *kaafir* country that is not in a state of war with the Muslims, he is not enjoined to be different from them in outward appearance, because of the harm that may result from that. Rather it may be *mustahabb* or obligatory for a man to be like them in outward appearance sometimes, if that will serve a religious purpose such as calling them to Islam, or finding out about their secret affairs in order to inform the Muslims of that, or warding off their harm from the Muslims, and other good reasons.

But in Muslim countries where Allah has caused His religion to prevail and has imposed *jizyah* on the disbelievers, in this case it is prescribed to be different from them. If we understand that going along with them or differing from them varies according to time and place, then we will understand the *hadeeth*s that have been narrated on this issue.

102. Summary of the ruling on speaking foreign languages

(1/467)

In general, uttering individual words of foreign languages is not a significant issue; people usually do that either because the person to whom they are speaking is a foreigner (non-Arab) or because he is an Arab but he grew up speaking a foreign language, and they want to help him understand, as the Prophet ﷺ did in the case of Umm Khalid bint Khalid ibn Sa'eed ibn al-'Aas.[1] She was young and had been born

(1) She was a *Sahaabiyyah* whose name was Amah, but she was

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in Abyssinia when her father migrated there. The Prophet ﷺ gave him a suit of clothes to wear and said, *"O Umm Khalid, this is sana,"* which means good in the Abyssinian language.(1)

It was narrated from Abu Hurayrah ﷺ that he said to the one who had a stomach ache: *"Ashakam badrad."*(2) Some narrated it is a *marfoo'* report, but it is not *Saheeh*.(3)

As for acquiring the habit of speaking in languages other than Arabic, which is the symbol of Islam and the language of the Qur'an, until it becomes the custom of the region and its people, or of a household, or of a man with his friend, or for the people in the marketplace, or for governors and ministers, or for scholars, undoubtedly that is *makrooh* and comes under the heading of imitating non-Muslims. It is *makrooh*, as stated above, hence when the early Muslims settled in Syria and Egypt, whose people were Byzantines, and in Iraq and Khorasan, where the language of the people

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known by her *kunyah* Umm Khalid. Al-Bukhari narrated this *hadeeth* from her. Some of the historians stated that she lived to the age of eighty-two years (she died in 82 AH).

See: *al-Isaabah*, 4/238

(1) Narrated by al-Bukhari, *Kitaab al-Libaas*.

(2) The annotator of the book, Shaykh Naasir al-'Aql, said: "*Shakam* means stomach in Farsi." See: *al-Asaami* by an-Neesaboori, p. 102. I could not find the meaning of *badrad*; perhaps it means pain or the like.

(3) The *hadeeth* is: It was narrated that Abu Hurayrah said: The Prophet ﷺ came in when I had a stomach ache and he said: "*O Abu Hurayrah, ashakam badrad?*" I said: "Yes." He said: "Get up and pray, for in prayer there is healing."
Narrated by Ibn al-Jawzi in *al-'Ilal al-Mutanaahiyah* via a number of *isnaad*s from Abu Hurayrah (1/177). He said: As for the *hadeeth* of Abu Hurayrah, the four *isnaad*s mentioned above were narrated by Dhawaad ibn 'Ulbah Abu'l-Mundhir al-Haaritihi, of whom Yahya said: His *hadeeth* is not to be written down. And on one occasion he said: He is nothing. Ibn Hibbaan said: "He narrates from trustworthy narrators things that have no basis."

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was Farsi, and in the Maghreb (North Africa) where the language of the people was Berber, they taught the people of those lands Arabic until it became the prevalent language of the people of those regions, Muslims and non-Muslims alike. That is how Khorasan was in the past.

Then after that, they became negligent about the matter of Arabic and they got used to speaking Farsi, until that language became prevalent among them and Arabic was abandoned by many of them. Undoubtedly this is *makrooh*. Rather the right way is to get used to speaking Arabic so that people can teach it to their children in the schools and in the home; thus the symbol of Islam and its people will become prevalent, and that will make it easier for the Muslims to understand the meanings of the Qur'an and *Sunnah*, and the words of the early generation, unlike those who are used to speaking one language, then they want to switch to another one, because that is more difficult.

103. What causes the most trouble for one's worldly interests and affairs of the nation is obeying women

(2/514-516)

The wise man should beware of obeying women in that regard. In *as-Saheehayn* it is narrated that Usaamah ibn Zayd said: The Messenger of Allah ﷺ said:

"I have not left behind any *fitnah* (trial) more harmful to men than women."[1]

What causes the most trouble for the nation and the state is obedience to women. In *Saheeh* al-Bukhari it is narrated that Abu Bakrah ﷺ said: The Messenger of Allah ﷺ said:

(1) Narrated by al-Bukhari, *Kitaab an-Nikaah*; Muslim, *Kitaab ar-Riqaaq*

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"No nation will ever prosper if they appoint a woman in charge of their affairs."(1)

He also narrated:

"Men are doomed when they obey women."(2)

The Prophet ﷺ said to the Mothers of the Believers, when they argued with him about telling Abu Bakr to lead the prayer:

"You are like the women around Yoosuf,"

meaning that women usually argue with the wise man. As he said in another *hadeeth*:

"I have never seen anyone so lacking in reason and religious commitment, more overwhelming to a man of wisdom and reason than one of you."(3)

When al-A'sha recited poetry in which he said: "… women are an overwhelming evil to a strong man," the Prophet ﷺ started repeating it, saying:

"…women are an overwhelming evil to a strong man."(4)

Hence Allah reminded Zakariya of His blessing when He said:

"and amended for him his wife"

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(1) Narrated by al-Bukhari, *Kitaab al-Fitan*

(2) Narrated by Ahmad in *al-Musnad* and al-Haakim in *al-Mustadrak* from the *hadeeth* of Abu Bakrah ﷺ. Al-Haakim said: This is a *hadeeth* whose *isnaad* is *Saheeh* although they (al-Bukhari and Muslim) did not narrate it. and adh-Dhahabi agreed with him.

I say: Its *isnaad* includes Abu Bakrah Bakkaar ibn 'Abd al-'Azeez ibn Abi Bakrah, who was classed as *da'eef* by Ibn Ma'een and Ibn 'Adiyy

(3) Narrated by al-Bukhari, *Kitaab al-Hayd*; Muslim, *Kitaab al-Eemaan*

(4) Narrated by 'Abdullah ibn Ahmad in *Zawaa'id al-Musnad*, from al-A'sha al-Maazini. Its men were classed as *thiqaat* (trustworthy) by al-Haythami in *az-Zawaa'id*. 8/128

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[*al-Anbiya' 21:90*]

Some of the scholars said: it is appropriate for a man to strive hard in asking Allah to amend his wife for him.

104. It is not permissible for any Muslim to sell to Muslims that which will help them participate with the kuffaar in their festivals; as for selling it to the kuffaar themselves, there is nothing wrong with that. Imam Ahmad was asked about that and he gave a concession allowing it and said: but they should not attend their festival

(2/520)

The Muslim should not sell that which the Muslims could use to imitate the *kaafir* in their festivals, such as food, clothing, and so on, because that is helping in the reprehensible action. As for selling to them (the *kaafir*) what they use during their festivals, or attending their festivals to buy things from there, we have mentioned above that it was said to Imam Ahmad: In Syria we have occasions such as Toor Ya Noor, Deir Ayyoob and so on (names of Christian festivals) that are attended by Muslims who go to the marketplaces, bringing sheep, cattle, flour, wheat and other things, but they only go to the marketplaces to buy and sell. They do not enter their churches; rather they only go there to buy and sell. He said: If they do not enter their churches and they only go to the marketplaces, there is nothing wrong with that.

105. There is nothing wrong with the Muslim eating

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food that the kuffaar give to him on their festivals, so long as it is not haraam

(2/554)

As for accepting gifts from them on the day of their festival, we have mentioned above that a gift was brought to 'Ali ﷺ on the occasion of Nawroz, and he accepted it.(1) Ibn Abi Shaybah narrated in *al-Musannaf*: Jareer told us, from Qaboos, from his father that a woman asked 'Aa'ishah: "We have relatives through breastfeeding who are Magians, and when they have a festival they give us gifts." She said: "As for what they slaughter for that occasion, do not eat it, but eat from their fruits and vegetables."(2)

And he said: Wakee' told us, from al-*Hasan* ibn Hakeem, from his mother, from Abu Barzah, that he had some Magian neighbours who used to give him gifts on the occasion of Nawroz and Mahrajaan (their festivals). He used to say to his family: "Whatever is fruit (and vegetables), eat it, and whatever is other than that, reject it."(3)

All of that indicates that the fact that it is their festival does not make it disallowed to accept their gifts; rather the ruling is the same on the occasion of their festival and otherwise, because that is not helping them in the rituals of their disbelief. However, accepting gifts from disbelievers who are in a state of war with the Muslims is a separate issue in and of itself, concerning which there are differences of scholarly opinion the details of which we cannot go into

(1) Narrated by al-Bayhaqi, *as-Sunan*, 9/235 from Muhammad ibn Sireen who said: "A Nawroz gift was brought to 'Ali and he said: 'What is this?' They said: 'O Ameer al-Mu'mineen, it is the day of Nawroz.' He said: 'Make every day Nawroz.'

(2) Narrated by Ibn Abi Shaybah, *al-Musannaf*, 5/548

(3) Narrated by Ibn Abi Shaybah, *al-Musannaf*, 5/548, 7/587

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here. However it is permissible to eat the food of the People of the Book on their festivals, by buying it or receiving it as a gift, and the like, so long as it is not slaughtered for that occasion. As for meat slaughtered by the Magians, the ruling concerning it is well known; it is *haraam* according to the majority of scholars.

106. The basic principle concerning acts of worship is that nothing is prescribed except that which was prescribed by Allah ﷻ; the basic principle concerning customs is that nothing is forbidden except that which Allah ﷻ has forbidden

(2/584-585)

The basic cause of misguidance among the people of this world stems from two things: either regarding as part of religion that which was not prescribed by Allah, or regarding as *haraam* that which was not forbidden by Allah.

Hence the basic principle on which Imam Ahmad and other Imams based their *madhhabs* is that which says that people's deeds may be divided into two categories:

Acts of worship that they take as part of their religion, by means of which they may benefit in the Hereafter, or in both this world and the Hereafter

Customs which are of benefit to them in their daily lives and earning a livelihood.

The basic principle concerning acts of worship is that nothing is to be prescribed except that which was prescribed by Allah.

The basic principle concerning customs is that nothing is to be forbidden except that which was forbidden by Allah ﷻ.

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107. The Lawgiver classified days with regard to fasting into three categories

1. *Those on which fasting is obligatory, such as Ramadan, or mustahabb, such as 'Arafah.*
2. *Those on which fasting is forbidden, such as the two Eids.*
3. *Those which it is forbidden to single out for fasting, such as Friday and the end of Sha'baan.*

(2/608)

Examining the issue may give a clue to the reason for this prohibition. To explain further, a man may say: Do not give to this poor person, because he is an innovator. Then another poor person who is an innovator may ask of him and he may say: Do not give to him. And that poor person may be an enemy of his. So do we conclude that the reason (for advising not to give) the fact that he is an innovator, or is the matter not clear cut because the reason may be that he is an enemy of his?

If we see that the Lawgiver issued a decree concerning something, and we examine it and see that there is something that is an appropriate reason for the ruling, but the Lawgiver did not refer to that reason or mentioned it as a reason for another ruling that is similar to the first ruling, then this is what we may call an appropriate yet strange reason, because there is no reference to that reason in *shari'ah* and the Lawgiver did not refer to it or even hint at it. So some scholars said that it is acceptable to refer to this reason and others said that it is not. This is like working out the reason why the Lawgiver issued a particular ruling on the basis of our rational thinking, without any indication from the Lawgiver for that reasoning. However, we may work out

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the reason for a particular ruling through examination of the matter and other indications.

Once this is clear, our issue comes under the category of reason that is referred to in one particular text concerning a situation, yet may be applicable in another situation. The issue is that the Prophet ﷺ forbade singling out certain days for prayer or fasting, but he allowed that if it is not done by way of singling them out. Muslim narrated in his *Saheeh* from Abu Hurayrah ﷺ that the Prophet ﷺ said:

> *"Do not single out the night before Friday for qiyaam apart from other nights, and do not single out the day of Friday for fasting apart from other days, unless that is by way of regular fasts that one of you observes."*(1)

In *as-Saheehayn* it is narrated that Abu Hurayrah said: I heard the Prophet ﷺ say:

> *"No one among you should fast on Friday unless he also fasts the day before it or after it."*(2)

Al-Bukhari narrated from Juwayriyah bint al-Haarith ﷺ that the Prophet ﷺ entered upon her on a Friday when she was fasting. He said:

"Did you fast yesterday?"

She said: No. He said:

"Do you intend to fast tomorrow?"

She said: No. He said:

"Then break your fast."(3)

In *as-Saheehayn* it is narrated that Muhammad ibn

(1) Narrated by Muslim, *Kitaab as-Siyaam*
(2) Narrated by al-Bukhari, *Kitaab as-Sawm*; Muslim, *Kitaab as-Siyaam*
(3) Narrated by al-Bukhari, *Kitaab as-Sawm*

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'Abbaad ibn Ja'far said: I asked Jaabir ibn 'Abdullah, as he was circumambulating the Ka'bah: "Did the Messenger of Allah ﷺ forbid fasting on Fridays?" He said: "Yes, by the Lord of this House.[1]" This version was narrated by Muslim.

It was narrated from Ibn 'Abbaas that the Prophet ﷺ said:

"Do not fast Friday on its own."[2]

It was narrated by Imam Ahmad.

A similar report was narrated in *as-Saheehayn* from Abu Hurayrah رضي الله عنه from the Prophet ﷺ, who said:

"No one among you should precede Ramadan by fasting one or two days before it, unless he is a man who regularly fasts, in which case he may fast that day."[3]

This version was narrated by al-Bukhari. What is meant is one who habitually fasts.

From the above we may understand that the Lawgiver has divided days into three categories with regard to fasting:

Those on which it is prescribed to fast either as an obligation, as in the case of Ramadan, or as a recommendation, as on the day of 'Arafah and *'Ashoora'*.

Those on which it is forbidden to fast in all cases, as on the two Eids

Those which it is forbidden to single out for fasting, such as Friday and the last days of Sha'baan. But if one of these days is fasted along with another day, it is not *makrooh*. So if it

(1) Narrated by al-Bukhari, *Kitaab as-Sawm*; Muslim, *Kitaab as-Siyaam*

(2) Narrated by Ahmad, 4/374. Its *isnaad* is *da'eef*; it includes al-Husayn ibn 'Abdullah ibn 'Ubaydullah ibn 'Abbaas. It says in *at-Taqreeb* (1/215): It is *da'eef*. But there are corroborating reports that raise the *hadeeth* to the level of *Saheeh*.

(3) Narrated by al-Bukhari, *Kitaab as-Sawm*; Muslim, *Kitaab as-Siyaam*

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is singled out by one's actions, that is not allowed regardless of whether the one who wants to fast intended to single it out or not, and regardless of whether he believes that there is some additional virtue in that or not.

108. The word Eid may be applied to a time, a place or a gathering

With regard to time, there are three categories:

1. *Days that we are commanded to venerate, such as the two Eids*
2. *Days concerning which there is no virtue in venerating them and there is no command to do so, such as the night before Friday and the middle of Rajab*
3. *Days concerning which there is a report of their virtue, but there is no command to venerate them, such as the day of 'Arafah and 'Ashoora'*

With regard to place, there are also three categories

1. *Those concerning which there is no particular reference in shari'ah, such as the places of worship of the mushrikeen*
2. *Those concerning which there is some mention, but it does not mean that one may worship there, such as the graves of the righteous*
3. *Those concerning which there is an indication that it is required to worship there, but it is not to be taken as a place of festival.*

(2/617-618)

We have mentioned above that the word Eid may refer to a place, a time or a gathering. Innovations may be connected to any of these three categories.

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With regard to time, there are three types which include some innovated Eids that are connected to places and deeds.

1. Days that are not venerated in Islam at all, there is no reference to them among the *Salaf*, and nothing happened on those days that would be cause for venerating them, such as the first Thursday of Rajab and the night before the first Friday of Rajab, that is called ar-Raghaa'ib. The veneration of this day and night was only introduced into Islam after the fourth century. There is a *hadeeth* about it that is fabricated, according to scholarly consensus(1), the gist of which is the virtue of fasting that day and doing that prayer, which the ignorant call "*Salaat ar-raghaa'ib*." That was discussed by some of the later scholars among our companions and others.

However the correct view, as stated by the prominent

(1) The *hadeeth* says: "There is no one who fasts on the first Thursday of Rajab then prays twelve *rak'ah*s between *Maghrib* and *'Isha'*, separating each two *rak'ah*s with the tasleem, reciting in each *rak'ah* the Opening of the Book (*al-Faatihah*) once, and 'Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree)' [al-Qadar 97] three times, and 'Say (O Muhammad (Peace be upon him)): He is Allah, (the) One' [al-Ikhlaas] twelve times, then when he has finished his prayer, he sends blessings upon me seventy times, saying, 'O Allah, send blessings upon Muhammad, the unlettered Prophet, and upon his family,' then he prostrates and says seventy times in his prostration, 'Glorified, Holy, Lord of the angels and the *Rooh*,' then he raises his head and says seventy times, 'Lord forgive, have mercy and pardon what You know, for You are the Almighty, Most Generous,' then he prostrates again and says the same as he said in the first prostration, then asks for what he needs whilst prostrating, but his needs will be met."

Al-'Iraqi said in *Takhreej al-Ihya'* (1/163): This was narrated by Razeen in his book, and it is a fabricated *hadeeth.*

Ash-Shawkaani said in *al-Fawaa'id al-Majmoo'ah* (p. 47): The scholars of *hadeeth* are unanimously agreed that it is fabricated.

See: *al-Badr al-Maneef* by Ibn al-Qayyim; *Tabyeen al-'Ajab bima Warada fi Fadl Rajab* by Ibn Hajar

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scholars, is that it is forbidden to single out this day for fasting and that it is forbidden to offer this innovated prayer or do any acts that signify veneration of this day, such as making food, wearing fine clothes, and so on, so that this day should be like any other day and there should be nothing different about it at all.

The same applies to another day in the middle of Rajab, on which people offer a prayer called *"Salaat Umm Dawood."* There is no basis whatsoever in Islam for venerating this day.

2. Days on which an event occurred that could have happened on any other day, without that meaning that this day should be taken as an Eid, and these days were not venerated or celebrated by the early generations. An example of that is the eighteenth of Dhu'l-Hijjah, on which the Prophet ﷺ gave a speech at Ghadeer Khumm on his way back from the Farewell Pilgrimage. He ﷺ gave a speech in which he enjoined following the Book of Allah and he urged the Muslims to take care of the members of his family, as was narrated by Muslim in his *Saheeh* from Zayd ibn Arqam رضي الله عنه.(1) Some followers of whims and desires added to that report, and claimed that he had given instructions that 'Ali ﷺ should be appointed as his successor (caliph) in a clear statement, after he had called him and seated him on a lofty seat. And they mentioned words and actions that definitely never took place. They also claimed that the *Sahabah* conspired to conceal the instructions of the Prophet ﷺ and usurped the rights of the heirs, and that they committed evil and went beyond the pale of Islam, apart from a few individuals.

But the human nature that Allah has instilled in the sons of Adam, in addition to what is known of the *Sahabah*'s honesty and piety, and what was enjoined by Islam of explaining the

(1) Narrated by Muslim, *Kitaab Fadaa'il as-Sahabah*

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truth, all lead to certainty that such a thing could not have been concealed if it had happened.

109. The reason why supplications (du'aa's) at graves are sometimes answered is that the one who is praying may be in desperate need and may be sincere in his supplication, so he calls upon Allah with such great devotion and firm belief in His Oneness that even if a mushrik were to call upon Him in that manner, Allah would answer him

(2/698)

Moreover, the reason why needs are met for some of these people who call upon Allah with *haraam* types of supplication is that one of them may be in desperate need that makes him focus in his supplication in such a way that if a *mushrik* before an idol were to call upon Allah in that manner he would receive a response, because of his sincerity in turning to Allah, even though this calling upon Allah in front of an idol is *shirk*.

110. A brilliant comment about vows

(2/714-716)

Most of these supplications that are contrary to *shari'ah* cannot be the cause of having needs met, nor can they be part of the cause. There is no proof for that; rather it is something imagined, exactly like vows. In *as-Saheeh* it is narrated from Ibn 'Umar that the Prophet ﷺ told the Muslims not to make vows and said:

"They do not bring anything good; they are only a

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means of getting something out of the stingy person."(1)

It was narrated from Abu Hurayrah that the Prophet ﷺ said:

"Vows do not bring closer to the son of Adam anything that Allah has not decreed for him, but a vow may coincide with the divine decree and thus get something out of the stingy person that the stingy person did not want to give."(2)

The Prophet ﷺ told us that vows do not bring anything good and they are not among the means of attaining good or warding off evil at all; rather they may coincide with the divine decree, as may be the case with other kinds of means, so they may get something out of the stingy person in that case that he would not have given prior to that. Yet you still see that the numbers of people who went through hardship and made vows for the purpose of relief from hardship are greater – or similar to – the numbers of people who claim that they offered supplication at graves or elsewhere and their deeds were met. In fact, because of the large numbers of people who are misguided in this manner, the kinds of vows that are forbidden in Islam have become a source of earning for many custodians and those who are in *i'tikaaf* in some mosques and elsewhere, and they acquire a great deal of wealth. Those who have the habit of making vows may say: I fell sick, and I vowed that if Allah healed me (I would do such and such). Another may say: Some enemies ambushed me, and I vowed that if I escaped (I would do such and such). People also make vows for safe delivery from situations such as travelling by sea, being imprisoned, and suffering poverty.

(1) Narrated by al-Bukhari, *Kitaab al-Eemaan*; Muslim, *Kitaab an-Nadhr*

(2) Narrated by Muslim, *Kitaab an-Nadhr*

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According to their way of thinking, these vows are the means of attaining what they need and warding off what they fear. The Prophet ﷺ told us that making a vow to do an act of obedience to Allah – let alone an act of disobedience or sin – cannot be the means of attaining good; rather the goodness that may be attained by the one who makes the vow may coincide with his vow as it may coincide with all other means. All of these supplications (*du'a's*) that are not prescribed in Islam to attain what one wants are no more effective than these vows in attaining what one wants.

Indeed, you will find many people saying that a particular place, "shrine" (*mashhad*) or grave accepts vows, meaning that they made a vow to give something to that place, and their needs were met. Some people may say that supplications offered at a particular shrine or grave are answered, in the sense that they offered supplication there once and got a response.

If these misguided people attribute the meeting of their needs to a vow to commit an act of disobedience, even though the type of vow has no impact, then it comes as no surprise that they would attribute the meeting of those needs to some specific supplication at some specific place for which there is no text in *shari'ah* to indicate that there is anything special about it, because supplication in and of itself may be effective, so attributing something to supplication is something that is quite possible, unlike vows which have no effect at all.

111. A good comment about supplication (du'aa') from which extraordinary things may result

(2/719-720)

The believer may offer a supplication and see with his own

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eyes what he prayed for, without the means (that lead to the result he asked for) being present, or he may do something and see the result without seeing the means, as happened to al-'Ala ibn al-Hadrami ﷺ when he said: "Ya 'Aleem (O All-Knowing), Ya Haleem (O Most Forbearing), Ya 'Aliy (O Most High), Ya 'Azeem (O Almighty), give us rain" – and it began to rain on a very hot day, rain that did not go beyond the boundary of their camp. And he said: "Carry us," and they walked across a great river and the bottom of their mounts' feet did not get wet.(1)

(1) It was narrated by al-Bayhaqi in *ad-Dalaa'il* (51-53) that Anas said: "'I saw in this *ummah* three things which, if they had happened to the Children of Israel, they would not have been scattered by the nations.' We said: 'What are these things, O Abu Hamzah?' He said: 'We were in as-Suffah with the Messenger of Allah ﷺ, when a Muhaajir woman came with a son of hers who had reached puberty. He told the woman to join the other women, and her son joined us. It was not long before he fell sick with the fever of Madinah; he was sick for several days then he died. The Prophet ﷺ closed his eyes and issued instructions that he be prepared for burial. When we wanted to wash him, (the Prophet ﷺ) said: "O Anas, go to his mother and tell her." So I told her and she came and sat by his feet. She took hold of his feet then she said: 'O Allah, I submitted to You (became Muslim) willingly; I abandoned the idols and migrated for Your sake willingly. O Allah, do not cause the idol worshippers to have the joy of seeing me suffer after I became Muslim and do not cause me to bear the burden of this calamity that is beyond me.' By Allah, no sooner had she finished speaking but he began to move his feet and he threw the cloth off his face. And he lived until Allah took (in death) the soul of His Messenger ﷺ and his mother died. Then 'Umar ibn al-Khattaab prepared an army and appointed al-'Ala' ibn al-Hadrami in command of it, and I was in that campaign. We came to an area where the people were suffering from a great shortage of water. It was very hot and we and our mounts were ravaged with thirst. It was a Friday, and when the sun had passed the meridian, he led us in praying two *rak'ah*s, then he raised his hands [in supplication] and we could not see any cloud in the

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When Ayyoob as-Sakhtiyaani[1] kicked the mountain for

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sky, but by Allah no sooner had he lowered his hands but Allah sent a wind that formed clouds that discharged their contents until (the rain) filled the stream beds and valleys, and we drank and gave our mounts to drink. Then we came to our enemy who had already crossed a stretch of sea and reached an island. He stood on the shore and said: 'Ya 'Aliy (O Most High), Ya 'Azeem (O Almighty), Ya Haleem (O Most Forbearing), Ya Kareem (O Most Generous).' Then he said (to us): 'Cross (the water) in the name of Allah.' So we crossed (the water) and the water did not even make the feet of our mounts wet. We caught the enemy unaware, killing some and his land throws out the dead; why don't you move him one or two miles to a land that accepts the dead (and will not throw the body out)?' We said: 'Why should we expose our companion to wild animals that will eat him?' So we agreed to exhume him. But when we reached the *lahd* (niche of the grave), our companion was not there, and the *lahd* reached as far as the eye could see, glistening with light. We put the soil back in the grave, then we moved on.'" A similar report was also narrated from Abu Hurayrah, with the story of al-'Ala' ibn al-Hadrami and their praying for rain and walking on the water, but without the story of his death. (According to this report) he said in his supplication: Ya 'Aleem (O All-Knowing), Ya Haleem (O Most Forbearing), Ya 'Azeem (O Almighty), Ya 'Aliy (O Most High).

This appears in the second volume of *Kitaab at-Tareekh*. It was also narrated by Muhammad ibn Fudayl, from as-Salt ibn Matar, from 'Abd al-Malik ibn Sahm ibn Manjaab, from Sahm ibn Manjaab, who said: We went out on campaign with al-' Ala' ibn al-Hadrami – and he mentioned something similar, but he said in the *du'a*: Ya 'Aleem (O All-Knowing), Ya Haleem (O Most Forbearing), Ya 'Aliy (O Most High), Ya 'Azeem (O Almighty), we are Your slaves and for Your sake we are fighting Your enemy. Give us rain so that we may drink from it and do *wudu'*, and when we leave do not let anyone have a share in it but us. And he said concerning the sea: Make for us a way to reach Your enemy. And he said concerning his death: Conceal my body and do not let anyone see my 'awrah, and no one was able to find him.

See: *al-Bidaayah wa'n-Nihaayah* by Ibn Katheer, 6/259-260

(1) Ayyoob ibn Abi Tameemah as-Sakhtiyaani al-Basri, Abu

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his companion, a spring of water appeared and he drank, then it disappeared.(1)

The text of the revelation and sound reasoning point to the benefit and help of praying to Allah alone, with no partner or associate; it is also proven by the experience of innumerable people. So you will find that most of the believers have prayed to Allah and asked Him for things the means of which were not present in their case, but Allah caused them to attain what they wanted in the manner they wanted it, in such a way that may lead to certainty or to thinking it most likely that the supplication was the cause of that. And you will find this idea firmly established in the minds of people of reason and understanding who understand what constitutes evidence, the conditions thereof and the frequency required in order to be certain.

112. 'Abd al-Malik ibn Marwaan is the one who built the Dome of the Rock so as to divert people from going for Hajj

(2/819)

As is the case, al-Masjid al-*Haraam* and the Mosque of Madinah are superior to al-Masjid al-Aqsa according to consensus. In the case of the Mosque of Madinah, it is proven in *as-Saheeh* that the Prophet ﷺ said:

"One prayer in this mosque of mine is better than one thousand prayers offered anywhere else, except in al-

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Bakr, the leading *faqeeh* of his era, a *Taabi'i* who was a devoted worshipper and ascetic, one of the scholars of *hadeeth*. He was steadfast and trustworthy; approximately eight hundred *hadeeth*s were narrated from him.

See: *al-A'laam* by az-Zarkali, 2/38

(1) Narrated from him by Abu Na'eem, *al-Hilyah*, 3/5

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Masjid al-Haraam."

And al-Masjid al-*Haraam* is the mosque to which Allah has commanded us to go on Hajj and to circumambulate the Ka'bah, and He has made it the *qiblah* (direction of prayer) for His believing slaves. Yet there is nothing in them that may be kissed or touched with the hand except that which Allah has placed on earth to represent His Right Hand, namely the Black Stone, so how can there be anything in al-Masjid al-Aqsa that is to be touched or kissed?

The Rock was open to the air, and none of the *Sahabah*, including the people who were in authority and the scholars, specified any kind of worship connected to it. It was open to the air during the caliphates of 'Umar and 'Uthmaan ﷺ, even though ash-Shaam (Greater Syria) was under their rule. That was also the case during the caliphate of 'Ali ﷺ, even though he did not have any authority over it. And it remained like that during the rule of Mu'aawiyah and his son and grandson. Then at the time of 'Abd al-Malik[1], when there was turmoil and conflict between him and Ibn az-Zubayr[2], he was the one who built the dome over the Rock. It was

(1) 'Abd al-Malik ibn Marwaan ibn al-Hakam al-Umawi al-Qurashi, Abu'l-Waleed, one of the greatest (in terms of power and authority) and shrewdest of caliphs. He was born in 26 AH and was appointed by Mu'aawiyah as governor of Madinah when he was sixteen years old. The caliphate passed to him with the death of his father in 65 AH and the Muslims united around him after the slaying of Mus'ab and 'Abdullah the two sons of az-Zubayr. He died in 86 AH. See *Tareekh al-Khulafa'*, p. 88

(2) 'Abdullah ibn az-Zubayr ibn al-'Awwaam. He was born in the year of the Hijrah. He was a devoted worshipper and was regarded as one of the most courageous of the *Sahabah*. Allegiance was sworn to him as caliph in 64 AH, following the death of Yazeed ibn Mu'aawiyah. He remained in the Hijaaz until he was killed by al-Hajjaaj in Makkah in 73 AH.
See *al-Isaabah*, 2/309

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said that the people used to go for Hajj and meet with Ibn az-Zubayr, or they would go to meet him with the excuse of going for Hajj, so 'Abd al-Malik began to exaggerate about the Rock by what he did of building the Dome and placing a cover over it in the winter and in the summer, so as to make more people go to Bayt al-Maqdis (Jerusalem) and thus distract them from going to Ibn az-Zubayr. People tend to follow the path of their kings, and at that time there appeared veneration of the Rock and Bayt al-Maqdis to a level that was previously unknown among the Muslims. Some people began to narrate reports from Jewish sources (*Isra'eeliyyaat*) about venerating these places, which some of them even narrated from Ka'b al-Ahbaar in the presence of 'Abd al-Malik ibn Marwaan when 'Urwah ibn az-Zubayr was also present, saying that Allah said to the Rock: You are My lesser throne. 'Urwah said: Allah says: **"His Kursiy extends over the heavens and the earth."** [*al-Baqarah 2:255*], but you say that the Rock is His throne! And so on.(1)

(1) Ibn al-Qayyim said in *al-Manaar al-Muneef* (p. 86): A similar *hadeeth* is that which states that the Rock is the lesser throne of Allah, exalted be Allah above the lies of the fabricators.
When 'Urwah ibn az-Zubayr heard that he said: Subhaan Allah! Allah ﷻ says "His Kursiy extends over the heavens and the earth" [al-Baqarah 2:255]; how can the Rock be His lesser throne?

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as-Saarim al-Maslool ‘ala Shaatim ar-Rasool

113. Ibn Taymiyah’s opinion of al-Waaqidi

(2/155)

What al-Waaqidi[1] narrated from his shaykhs explains that idea and supports it, even though what al-Waaqidi narrates is not valid as proof if he is the only one who narrates it. But there is no doubt that he has deep knowledge of *al-maghaazi* (the military campaigns of the Prophet ﷺ)

(1) Al-Waaqidi is the author of *al-Maghaazi fi’s-Seerah*. His full name is Abu ‘Abdillah Muhammad ibn ‘Umar ibn Waaqid al-Waaqidi al-Madani, one of the prominent scholars and the *qaadi* (judge) of Iraq. He studied under Ibn ‘Ajlaan al-Qurashi, Ibn Jurayh, Maalik and others, and Ibn Sa‘d, Ahmad ibn Mansoor ar-Ramaadi and others studied under him. He had knowledge of the maghaazi, biography, conquests and turmoils. Ibraheem al-*Harbi* said: He is trustworthy, but the leading scholars of *hadeeth* regarded him as less than that according to the standards of *hadeeth*. He died in 207 AH.

See; *Siyar A‘laam an-Nubala’* by adh-Dhahabi, 9/454

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and is well acquainted with many of its details. We have not narrated anything from him except that which is also narrated by others.

114. Allah ﷻ will punish the one who reviles the Messenger of Allah ﷺ in this world before the Hereafter

(2/231-234)

When another scribe (of the Prophet ﷺ) fabricated something similar, Allah destroyed him and punished him in an extraordinary manner so that his lies would become clear to everyone, because such an incident could create doubt and confusion in the minds of people with weak faith by suggesting that the Prophet's scribe was the most knowledgeable of people about his hidden affairs and what he really is, and this scribe said what he said (about the Prophet ﷺ). As a sign of support to His Messenger, Allah showed a sign in that man to prove that he was a fabricator.

Al-Bukhari narrated in his *Saheeh* from 'Abd al-'Azeez ibn Suhayb that Anas said: (the scribe referred to above) was a Christian, then he became Muslim and learned al-Baqarah and Aal 'Imraan, and he used to write for the Prophet ﷺ. Then he went back to Christianity and he used to say: Muhammad does not know anything but what I wrote for him. Allah caused him to die and they buried him, but the next morning they found that the earth had ejected him. They said: This is the doing of Muhammad and his Companions; they dug him up and left him on the ground. So they dug a grave for him, making it as deep as they could, but the next morning they found that the earth had ejected him. Then they realised

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that this was not the doing of people, so they left him.(1)

Muslim narrated from Sulaymaan ibn al-Mugheerah from Thaabit that Anas said: There was among us a man from Banu'n-Najjaar who had learned al-Baqarah and Aal 'Imraan, and he used to write for the Prophet ﷺ. Then he fled and went to join the People of the Book. They recognised him and said: This man used to write for Muhammad, and they were impressed by him. But it was not long before Allah caused his neck to be broken (and he died) among them. They dug a grave for him and buried him, but the next morning they found that the earth had cast him forth onto its surface. Then they dug another grave for him and buried him, but the next morning they found that the earth had cast him forth onto its surface. (Then they dug another grave for him and buried him, but the next morning they found that the earth had cast him forth onto its surface.) So they left him unburied.(2)

This accursed one fabricated lies against the Prophet ﷺ by saying that he did not know anything but what he wrote for him. So Allah destroyed him and shamed him by causing him to be thrown out of the grave after being buried several times. This is something extraordinary which indicates clearly to everyone that this was a punishment for what he said and that he was lying, because such things usually do not happen to the dead. But this man's crime was more serious than mere apostasy, as such things do not happen to most apostates when they die. Allah avenges His Messenger against one who slanders and reviles him, and He causes His religion to prevail and exposes the lies of the liar, when the people are unable to carry out the *hadd* punishment on him.

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(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*

(2) Narrated by Muslim, *Kitaab Sifaat al-Munaafiqeen wa Ahkaamihim*

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Similar stories have been narrated by many Muslims of good character who are people of knowledge and experience. They have described what they have experienced on numerous occasions when besieging fortresses and cities on the Syrian coast, when the Muslims besieged Banu'l-Asfar (the Byzantines) in our own era. They said: We would besiege a fortress or city for a month or more without being able to breach it, until we almost despaired of doing so, until, when its people began to impugn the Messenger of Allah ﷺ and insult his honour, then we would soon conquer it and it would become easy for us, taking no longer than one or two days. Then the place would be conquered by force and it would be a huge victory against them. We would begin to feel optimistic of the coming victory when we heard them insulting the Messenger of Allah ﷺ, even though our hearts would be filled with anger against them because of what they said about him.

Similarly, some of our trustworthy Muslim companions from the Maghreb told me that it is the same for them with the Christians. It is the way of Allah to punish His enemies sometimes with a punishment from Him and sometimes at the hands of the believers.

When the Prophet ﷺ captured Ibn Abi Sarh, he ordered that he be executed because of his slander against the Prophet ﷺ and his fabricated lies against him, even though all the people of Makkah who had fought him fiercely had now believed, and even though the *Sunnah* with regard to the apostate is that he should not be executed until he has been asked to repent, and this is either obligatory or *mustahabb*.

115. If a kaafir seizes property from a Muslim in battle, then he becomes Muslim and that exact

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property is still in his possession, is he obliged to return it to the Muslim or not?

(2/298-302)

Similarly, the Prophet ﷺ did not hold any of them responsible for any damage to Muslim property and he did not carry out the *hadd* punishment for adultery, theft, drinking or slander, whether the person became Muslim after being captured or before. This is a matter concerning which we know of no difference of opinion among the Muslims that this is the correct *fatwa.*

In fact, if a *harbi* (non-Muslim who is in a state of war with the Muslims) becomes Muslim and has in his possession property that he took from the Muslims by way of capturing booty and the like – that one Muslim cannot acquire from another in that manner because it is forbidden in Islam – it belongs to him and he may keep it, and he does not have to return it to the Muslim to whom it previously belonged, according to the majority of scholars among the *Taabi'een* and those who came after them. This is what was narrated from the Rightly Guided Caliphs and is also the view of Abu Haneefah and Maalik. That is what was stated by Ahmad and it is also the view of the majority of his companions, based on the fact that Islam approves of what he has in his possession of property that he believed belonged to him, because it came out of the Muslim's possession as he was striving for the sake of Allah, and his reward is with Allah. The one who took it believed that it was permissible for him and he has now been forgiven by virtue of his becoming Muslim, so what he did before of harm to the Muslims' blood and property is forgiven. So he is not liable for returning it to its former owner just as he is not liable for whatever he

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destroyed of lives and property. He also does not have to make up whatever he missed of acts of worship, because all of that is based on belief (and he did not believe in it before). Because he has given up his former beliefs, he is forgiven for the sins that resulted from those beliefs. So he is not to be penalised for whatever property is in his possession, just as he is not to be penalised for other invalid transactions that he used to regard as permissible, such as riba and the like.

Some scholars said that it should be returned to the previous Muslim owner. This is the view of ash-Shaafa'i and Abu'l-Khattaab among the Hanbalis, based on the fact that seizing Muslim property by way of war booty is a *haraam* action, so they cannot gain possession of Muslim property thereby, as is also the case with seizing property by force, and because if one Muslim took it from another Muslim by way of taking booty or stealing it, then it would have to be returned to the Muslim owner, because of the *hadeeth* about the she-camel of the Prophet ﷺ.(1) This is something

(1) It was narrated that 'Imraan ibn Husayn said: Thaqeef were allies of Banu 'Uqayl, and Thaqeef captured two of the companions of the Messenger of Allah ﷺ, and the companions of the Messenger of Allah ﷺ captured a man from Banu 'Uqayl, and along with him they caught (the camel) al-'Adba'. The Messenger of Allah ﷺ passed by him when he was in chains. He said: O Muhammad! So he came to him and said: "What is the matter with you?" He said: Why did you capture me and why did you capture the one who precedes the pilgrims (the camel)? He said: "I captured you because of the wrongdoing of your allies Thaqeef." Then he turned away, and he called out to him, saying: O Muhammad! The Messenger of Allah ﷺ was compassionate and kind, so he came back to him and said: "What is the matter with you?" He said: I am a Muslim. He said: "If you had said that when you were still in control of your affairs, you would have gained every success." Then he turned away, and he called him, saying: O Muhammad! O Muhammad! He came to him and said: "What is the matter

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concerning which the scholars are agreed, as far as we know.

But the former view is more correct, because the *mushrik*een used to capture a great deal of booty from the Muslims' property such as mounts, weapons and so on. Most of those *mushrik*een later became Muslims, but the Prophet ﷺ did not ask any of them to give anything back, even though some of that property must still have been in existence.

It is sufficient to note with regard to this matter that Allah ﷻ says:

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to

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with you?" He said: I am hungry, feed me, and I am thirsty, give me to drink. He said: "That is what you need," and he ransomed him for the two (Muslim) men.
He said: And a woman of the *Ansaar* was taken captive and al-'Adba' was captured, and the woman was put in chains. The people were letting their animals graze in front of their houses. She escaped from her chains one night and went to the camels. Every time she came near to a camel it groaned, so she left it alone, until she came to al-'Adba', which did not groan. She was a docile camel, so the woman sat on her back and prodded her, and she moved off. The alarm was raised and they (her captor) looked for her, but she got away from them. She vowed to Allah that if Allah saved her by means of (the camel), she would sacrifice her. When she reached Madinah, the people saw her and said: al-'Adba', the she-camel of the Messenger of Allah ﷺ! She said that she had vowed that if Allah saved her by means of her, she would sacrifice her. They came to the Messenger of Allah ﷺ and told him about that, and he said: "Subhaan-Allah, what a bad reward! She vowed to Allah that if Allah saved her by means of her, she would sacrifice her. There is no fulfilment of a vow that involves sin, or a vow that involves something that a person does not own." According to the report of Ibn Hajar: "There is no vow in that which involves disobedience towards Allah."

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please Him."

[*al-Hashr 59:8*]

"Permission to fight is given to those (believers) who have been attacked, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory.

Those who have been expelled from their homes unjustly."

[*al-*Hajj *22:39-40*]

"To prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haraam (at Makkah), and to drive out its inhabitants."

[*al-Baqarah 2:217*]

"It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them."

[*al-Mumtahanah 60:9*]

Then Allah, may He be glorified, explains that the Muslims were expelled wrongfully from their homes and property, so that they became poor after having been rich.

Then the *mushrik*een took possession of those homes and property and that remained the case until the time of the conquest (of Makkah). Those who had taken possession of that property during the *Jaahiliyyah* became Muslim, but the Prophet ﷺ did not give back any house or wealth to any of those who had been expelled from their homes, after Makkah was conquered and Islam became established. It was said to

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the Prophet ﷺ on the day of the conquest: Why don't you go and stay in your house? He said:

"Has 'Aqeel left us any house?"[1]

The *Muhaajireen* asked him to return to them their property that had been taken over by the people of Makkah, but he ﷺ refused to do that and he left it in the hands of those who had taken over it, after they had become Muslim.

After the Hijrah, 'Aqeel ibn Abi Taalib had taken over the house of the Prophet ﷺ and the houses of his siblings, both men and women, as well as what he had inherited from his father Abu Taalib.

Abu Raafi' said: It was said to the Prophet ﷺ: Why don't you stay in your house in ash-Shi'b? He said:

"Has 'Aqeel left us any house?"[2]

'Aqeel had sold the house of the Messenger of Allah and the houses of his siblings, both men and women, in Makkah.

116. Reviling the Messenger of Allah ﷺ is apostasy that deserves the death sentence

(2/319)

It is proven in the *Sunnah* that the Prophet ﷺ issued commands that the one who reviles him should be executed because of his insult only, not because of his *kufr* when

(1) 'Aqeel ibn Abi Taalib al-Haashimi, the paternal cousin of the Messenger of Allah ﷺ, Abu Yazeed and Abu 'Eesa. He migrated during the period of the truce, and he was present at the battle of Mu'tah. He narrated a number of *hadeeth*s, and his sons Muhammad, 'Ata' and al-*Hasan* narrated from him. He died at the beginning of Yazeed's caliphate, before the battle of al-Harrah.

(2) Narrated by al-Bukhari, *Kitaab al*-Hajj and *Kitaab al-Jihad wa's-Siyar*; Muslim, *Kitaab al*-Hajj.

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there is no peace deal with his community. If a person does this action (reviling the Prophet ﷺ) that deserves the death sentence and there is a peace deal between his community and the Muslims, that covenant cannot protect him from execution. In most cases, the action of reviling the Prophet ﷺ is carried out by a *kaafir* who is hostile to the Muslims (i.e., his community is in a state of war against the Muslims). If a Muslim reviles the Prophet ﷺ, he becomes an apostate who has reviled the Prophet ﷺ, and execution of the apostate is more definite than executing one who is a *kaafir* in the first place. If a *dhimmi* reviles the Prophet ﷺ, he becomes a *kaafir* who is in a state of war with the Muslims as a result of this action, and the covenant with him is rendered invalid; execution of such a one is even more emphasised.

117. The Sahabah were unanimously agreed that it is obligatory to ask the apostate to repent

(3/603-609)

This – if it is *Saheeh* – is an instruction to ask the apostate to repent, and the fact that it is an instruction means that it is obligatory. This is based on the consensus of the *Sahabah*.

It was narrated that Muhammad ibn 'Abdillah ibn 'Abd al-Qaari' said: A man was brought to 'Umar ibn al-Khattaab who had been sent by Abu Moosa al-Ash'ari. He asked him how the people were and he told him. Then he said: Is there any news? He said: Yes, a man who disbelieved after becoming Muslim. He said: What did you do with him? He said: We captured him and executed him. 'Umar said: Why didn't you detain him for three days, feed him a loaf of bread each day and ask him to repent? Perhaps he might have repented and turned back to Allah. O Allah, I was not present, I did not issue instructions to that effect and I did

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not approve of it when I was told of it.[1] It was narrated by Maalik, ash-Shaafa'i and Ahmad, who said: Look at the *hadeeth* of 'Umar; this indicates that asking the apostate to repent is obligatory, otherwise 'Umar would not have said: I did not approve of it when I was told of it.

It was narrated that Anas ibn Maalik said: When we conquered Tustar, al-Ash'ari sent me to 'Umar ibn al-Khattaab, and when I came to him he said: What happened to the Bakaris (Juhaynah and his companions)? I tried to change the subject, but he repeated: What happened to the Bakaris? When I realised that he would not stop asking, I said: O *Ameer al-Mu'mineen*, what happened to them? They killed (Muslims) and joined the *mushrik*een; they apostatised from Islam and fought alongside the *mushrik*een until they were killed. He said: If it were me, capturing them alive (without killing them) would have been dearer to me than whatever is on the face of the earth of gold and silver. I said: How would you have dealt with them if you had captured them alive? He said: I would have shown them the door through which they had exited (so that they could come back), then if they had insisted (on their apostasy) I would have left them in prison.[2]

It was narrated that 'Abdullah ibn 'Utbah said: Ibn Mas'ood captured some people from Iraq who had apostatised from Islam, then he wrote to 'Uthmaan ibn 'Affaan about them.

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(1) Narrated by Maalik, *al-Muwatta'*, 2/737; ash-Shaafa'i, *al-Musnad*, 3/367; Ahmad via Maalik. It was classed as *da'eef* by Shaykh Naasir ad-Deen al-Albaani in *al-Irwa'*, 8/130-131, no. 2474

(2) Narrated by Ahmad with his *isnaad* from Anas ibn Maalik in full. Quoted by al-Khallaal in *Ahkaam Ahl al-Milal, Kitaab ar-Riddah, Bab al-Istitaabah.* Its *isnaad* is *Saheeh.* See the commentary on *as-Saarim al-Maslool*, annotated by Muhammad al-Hilwaani and Muhammad Kabeer (3/605)

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'Uthmaan wrote back, telling him: Present to them the religion of truth and the testimony that there is no god but Allah. If they accept it, let them go, and if they do not accept it, then execute them. Some of them accepted it so he let them go, and others did not accept it so he executed them.[1] Both reports were narrated by Imam Ahmad with a *Saheeh isnaad.*

It was narrated from al-'Ala' Abu Muhammad that 'Ali ﷺ captured a man from Banu Bakr ibn Waa'il who had become a Christian. He asked him to repent for a month but he refused. Then he brought him out to execute him, and he called out: O (tribe of) Bakr! 'Ali said: You will find him (your grandfather Bakr) ahead of you in Hell.[2] Narrated by al-Khallaal and his companion Abu Bakr.

It was narrated from Abu Moosa ﷺ that a man was brought to him who had apostatised from Islam. He called upon him to repent for twenty days or so. Then Mu'aadh came and called upon him (to repent) but he refused, so he was executed.[3] Narrated by Abu Dawood.

It was narrated via another *isnaad* that Abu Moosa asked him to repent for a month.[4] This was mentioned by Imam Ahmad.

It was narrated from a man that Ibn 'Umar said: "The apostate should be asked to repent for three (days)."[5] Narrated by Imam Ahmad

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(1) Narrated by Imam Ahmad via 'Abd ar-Razzaaq. It was quoted by al-Khallaal in *Ahkaam al-Milal, Kitaab ar-Riddah, Baab al-Istitaabah*

(2) Narrated by al-Khallaal, *Ahkaam al-Milal, Kitaab ar-Riddah, Baab al-Istitaabah*

(3) Narrated by Abu Dawood, *Kitaab al-Hudood*

(4) Narrated by al-Khallaal, *Ahkaam al-Milal, Kitaab ar-Riddah, Baab al-Istitaabah*

(5) Narrated by Ibn Abi Shaybah, *al-Musannaf*, 10/138

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It was narrated from Abu Waa'il that Ibn Mu'een as-Sa'di said: Shortly before dawn I passed by the mosque of Banu Haneefah when they were saying: Musaylimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police who brought them to him. He asked them to repent, and they did. He let them go but he executed 'Abdullah ibn an-Nawwaahah. They said: Some people did something wrong but you only executed one of them and let the rest go? He said: I heard the Messenger of Allah say, when this man and Ibn Athaal came to him:

"Do you bear witness that I am the Messenger of Allah?"

They said: "Do you bear witness that Musaylimah is the messenger of Allah?" The Prophet ﷺ said:

"I believe in Allah and His Messenger, and if I were to execute a delegation I would have executed you both."

He ('Abdullah) said: That is why I killed him.[1] Narrated by 'Abdullah ibn Ahmad with a *Saheeh isnaad*.

These are the views of the *Sahabah* regarding different situations. No one objected to their views, so that became consensus.

118. The differences between the apostate and the one who was a kaafir from the outset

(3/609-610)

There are several differences between the apostate and the one who was a *kaafir* from the outset:

The repentance of the apostate is more likely, because what is required of him is to return to Islam, whereas

(1) Narrated by Ahmad, 6/306, 388

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what is required of the one who was a *kaafir* from the outset is to enter Islam, and returning to something is easier than entering it for the first time. Moreover we are not required to ask the *kaafir* to repent, because it is very difficult, but that does not mean that we are not required to ask the apostate to repent.

1. The apostate is to be executed, regardless of whether he belonged to a group that bore arms against the state, whereas it is not permissible to kill the *kaafir* unless he belonged to a group that bore arms against the Muslim state. It is permissible to let the *kaafir* be and grant him security under the terms of a truce or covenant, or in the case of his enslavement, or he may be set free for nothing in return or in return for a ransom. Although the *hadd* punishment for the apostate is more severe, it is not to be carried out except after leaving him with no excuse, discussing with him and asking him to repent, unlike the *kaafir* who may be dealt with in a less strict manner.

2. The one who was a *kaafir* from the outset may have heard the message, which is a general call to repentance from all types of *kufr*. As for the apostate, we ask him to repent from changing his religion and abandoning a religion that he was following.

In the case of Ibn Abi Sarh, Ibn Khatal and Miqyas ibn Sabaabah, they had committed other crimes in addition to apostasy. The same also applies to the 'Arnis, most of whom were guilty of murdering Muslims and seizing Muslim wealth in addition to apostasy, so they were like bandits and those who wage war against Allah and His Messenger. Among them were also those who used to harm the Muslims with their words so badly that they were like those who wage war against the Muslims. Hence they were not asked

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to repent. Moreover, the one who is not under Muslim authority is not to be asked to repent; rather it is the one who is under Muslim authority who is to be asked to repent. Perhaps some of these people had been asked to repent before that.

119. Hypocrisy is of two types

1. *The hypocrisy of the Muslim who is concealing kufr (disbelief) whilst making an outward display of faith*
2. *The hypocrisy of the dhimmi who is concealing hostility whilst making a show of commitment to the covenant and peace.*

(3/759)

Hypocrisy is of two types: the hypocrisy of the Muslim who is concealing *kufr*, and the hypocrisy of the *dhimmi* who is concealing hostility. For a Muslim to speak words of *kufr* is akin to a *dhimmi* speaking words of hostility. The one who has given us a covenant, pledging that he will not offend Allah or His Messenger, then behaves in a hypocritical manner by offending Allah and His Messenger, comes under the heading of the hypocrites among those who have covenants with the Muslims.

120. Some of the rights of the Prophet ﷺ

(3/801-808)

16. Allah has enjoined further rights for our Prophet ﷺ that we should fulfil in our hearts, words and deeds, in addition to merely believing (in his Prophethood), as He ﷻ has enjoined upon His slaves extra acts of worship connected to hearts, words and deeds, in addition to merely believing in Him ﷻ. Because of the sanctity of His Messenger, He has forbidden things that it may be permissible to do in the case of others,

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in addition to merely disbelieving in his Prophethood.

For example, Allah has enjoined sending blessings and peace upon him, after telling us that Allah and His angels send blessings upon him. The word *salaah* (translated here as sending blessings) implies asking Allah to praise him, bestow good upon him, draw him close to Him and have mercy on him. Salaam or sending greetings of peace upon him implies asking Allah to keep him safe from all harm. So sending *salaah* and salaam upon him combines all kinds of goodness. Moreover Allah ﷻ sends blessings tenfold upon the one who sends blessings upon him once, so as to encourage the people to send blessings upon him in order that they may be blessed thereby and Allah may show mercy to them.

Allah has told us that the Prophet ﷺ is closer to the believers than their own selves, so it is his right that the thirsty one should give him precedence with regard to water, the hungry one should give him precedence with regard to food, and he should be protected with their lives and wealth, as Allah ﷻ says:

> **"It was not becoming of the people of Al-Madinah and the Bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad SAW when fighting in Allah's Cause) and (it was not becoming of them) to prefer their own lives to his life."**
>
> [*at-Tawbah 9:120*]

So it is known that for a man to prefer his own life to the Prophet's life, lest the same harm befall him as befell the Prophet ﷺ, is *haraam*.

Allah ﷻ says, addressing the believers concerning the hardships of the siege and *jihad* that befell them:

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"Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much."

[*al-Ahzaab 33:21*]

Another of his rights is that he is dearer to the believer than his own self, his children and all of mankind, as is indicated by the verse in which Allah says:

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqoon (the rebellious, disobedient to Allah)."

[*at-Tawbah 9:24*]

There are also many *Saheeh hadeeth*s, such as the report narrated in *as-Saheeh* from 'Umar ﷺ who said: "O Messenger of Allah, you are dearer to me than everything except myself." He said:

"No, O 'Umar; not until I am dearer to you than yourself."

He said: "Then, by Allah, you are dearer to me, O Messenger of Allah, than myself." He said:

"Now (you've got it), O 'Umar."[1]

And he ﷺ said:

"No one of you truly believes until I am dearer to him than

(1) Narrated by al-Bukhari, *Kitaab al-Aymaan wa'n-Nudhoor*

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his child, his father and all the people."(1)

Agreed upon.

Allah has enjoined us to assist and honour him, as He says:

"... and that you assist and honour him (SAW)..."

[*al-Fath 48:9*]

The word translated here as assist is a comprehensive term that includes supporting, helping and protecting him from all harm. The word translated as honour is a comprehensive term that includes treating him with calmness and tranquillity that reflects honour and respect; he is to be treated with honour and veneration that protect him from everything that may be beyond the bounds of dignity.

Allah has singled him out to be addressed in a manner that befits him, as He says:

"Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another."

[*an-Noor 24:63*]

So they were forbidden to say "O Muhammad" or "O Ahmad" or "O Abu'l-Qaasim"; rather they were to say: "O Messenger of Allah" or "O Prophet of Allah." How could they not address him thus when Allah ﷻ had honoured him by addressing him in a manner in which He did not honour any of the other Prophets? He never addressed him by name in the Qur'an; rather He said:

"O Prophet! Say to your wives: If you desire the life of this world, and its glitter..."

[*al-Ahzaab 33:28*]

(1) Narrated by al-Bukhari, *Kitaab al-Eemaan*; Muslim, *Kitaab al-Eemaan*, from Anas ibn Maalik ﷺ.

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"O Prophet! Tell your wives and your daughters and the women of the believers..."

[*al-Ahzaab 33:59*]

"O Prophet! Verily, We have made lawful to you your wives..."

[*al-Ahzaab 33:50*]

"O Prophet! Keep your duty to Allah..."

[*al-Ahzaab 33:1*]

"O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner"

[*al-Ahzaab 33:45*]

"O Prophet! When you divorce women ..."

[*at-Talaaq 65:1*]

"O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you..."

[*at-Tahreem 66:1*]

"O Messenger! Proclaim (the Message) which has been sent down to you from your Lord."

[*al-Maa'idah 5:67*]

"O you wrapped in garments! Stand (to pray) all night, except a little."

[*al-Muzzammil 73:1-2*]

"O you enveloped (in garments)! Arise and warn!"

[*al-Muddaththir :1-2*]

"O Prophet! Allah is Sufficient for you."

[*al-Anfaal 7:64*]

Even though He ﷻ said to other Prophets:

"And We said: O Adam! Dwell you and your wife..."

[*al-Baqarah 2:35*]

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"O Adam! Inform them of their names."

[*al-Baqarah 2:33*]

"O Nooh (Noah)! Surely he is not one of your family."

[*Hood 11:46*]

"O Ibraaheem (Abraham)! Forsake this."

[*Hood 11:76*]

"O Moosa (Moses) I have chosen you above men."

[*al-A'raaf 7:144*]

"O Dawood (David)! Verily! We have placed you as a successor on earth."

[*Saad 38:26*]

"O Yahya (John)! Hold fast the Scripture."

[*Maryam 19:12*]

"O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men...?"

[*al-Maa'idah 5:116*]

"O 'Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother..."

[*al-Maa'idah 5:110*]

Allah forbade them (the *Sahabah*) to put themselves forward before him (cf. 49:1) when speaking; they were not to go ahead and speak until permission was given. And they were forbidden to raise their voices above his, or to speak aloud to him in talk as they spoke aloud to one another (cf. 49:2). Allah told them that would be a cause of their deeds being rendered fruitless.[1] This indicates that doing that may

(1) This is a reference to the verses in which Allah ﷻ says: "O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing. O you who

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lead to *kufr*, because deeds are only rendered fruitless by *kufr*. And Allah told them that those who lower their voices in his presence are the ones who have attained sincere piety and that Allah will forgive them and have mercy on them. Allah told them that those who call out to him when he is in his house have no sense (49:4), because they raised their voices towards him and because they were not patient enough to wait until he came out; rather they disturbed him and made him come out.

Allah has also forbidden the *ummah* to annoy him with regard to some things that it is permissible to do to one another; this is something that is unique to him. An example of that is marrying his wives after his death. Allah ﷻ says:

> **"And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity."**
>
> [*al-Ahzaab 33:53*]

Allah enjoined upon the *ummah* that they should respect his wives for his sake, and regard them as their mothers in terms of the prohibition on marrying them and in terms of respect. Allah ﷻ says:

> **"The Prophet is closer to the believers than their ownselves, and his wives are their (believers) mothers (as regards respect and marriage)."**
>
> [*al-Ahzaab 33:6*]

With regard to what Allah has enjoined of obeying him,

believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not" [al-Hujuraat 49:1-2].

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heeding his commands and following his example, this is a far-reaching topic, but it may be that someone might say: This is connected to his being the Messenger. Rather our aim here is to highlight some of the obligatory duties and prohibitions that Allah has ordained for the *ummah* concerning him that are additional to what is expected of his followers towards him as a messenger. So it may be that Allah could have sent a Messenger and not dictated all these duties that He dictated in the case of the Prophet ﷺ.

Another sign of honour that has to do with things that people may say is the fact that Allah differentiated between offending him (the Prophet ﷺ) and offending the believers. Allah ﷻ says:

"Verily, those who annoy Allah and His Messenger (SAW) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin."

[*al-Ahzaab 33:57-58*]

These verses indicate that the *hadd* punishment for the one who slanders him is execution, whereas the *hadd* punishment for the one who slanders anyone else is flogging.

Allah has raised high his fame (cf. 94:4), so that Allah ﷻ is not mentioned but the Prophet is mentioned along with Him (as in the *Shahaadatayn* or twin declaration of faith). No *khutbah* or testimony of faith is valid for this *ummah* until they bear witness that he is the slave and Messenger of Allah. Allah has made it obligatory to mention him in every *khutbah* and in the *Shahaadatayn* (twin declaration of faith) which is the foundation of Islam, in the *adhaan* which is a symbol of

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Islam, and in the prayer which is the pillar of faith, and in other situations.

And there are many other things that are unique to him, but it would take too long to list them all

121. The difference between reviling Allah ﷻ and reviling the Messenger ﷺ, and the hadd punishment in each case

(8/926-930)

The second way is that of those who differentiate between reviling Allah and reviling His Messenger. This differentiation is based on the following:

1. Reviling Allah is a sin only against Allah, and the *hadd* punishment for it may be waived by means of repentance, as in the case of adultery, theft and drinking alcohol. But reviling the Prophet ﷺ is a sin against both Allah and His Slave, and the offence against a human being cannot be waived by means of repentance, as in the case of murder. This differentiation was made by al-Qaadi Abu Ya'la.

2. The Prophet's reputation may be damaged by reviling, because he is a human being like other human beings whose reputation and image may be tarnished by reviling and slander; and human beings will be rewarded if they are slandered by others and Allah will give them some of the good deeds of the slanderer or He may give them something from Himself as compensation for the harm they incurred as a result of slander. The one who reviles the Prophet ﷺ has undermined him and shown disrespect towards him, but with regard to the Creator ﷻ, He cannot be harmed or tarnished by that because He is far above any benefit or harm reaching Him, as He said according to the *hadeeth qudsi* narrated from His Messenger ﷺ: "O My slaves, you can

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never do Me any harm or bring Me any benefit."[1]

Because reviling the Prophet ﷺ may lead to loss of respect for him in people's minds and thus tarnish his reputation and undermine him, and it may be a cause of people being turned away from him and losing respect for him, the punishment is prescribed because of the evil consequences that result from reviling him. So the punishment is not waived by repentance, unlike the punishment for all other crimes. As for the one who reviles Allah ﷻ, he only harms himself and he is like the disbeliever and the apostate in the sense that if he repents, the harm that he has done to himself will be removed, so he should not be executed (after repenting).

This differentiation was mentioned by some of the Maalikis, Shaafa'is and Hanbalis, including al-Qaadi 'Abd al-Wahhaab ibn Nasr, al-Qaadi Abu Ya'la in *al-Mujarrad*, Abu 'Ali ibn al-Banna', Ibn 'Aqeel, and others. And it is in harmony with our statement that the punishment for reviling the Prophet ﷺ is inevitable because it is for the sake of Allah, like the punishment for adultery and theft.

This is supported by the fact that slandering a person by accusing him of *kufr* is more serious than slandering him by accusing him of adultery, yet there is no prescribed *hadd* punishment for accusing someone of *kufr* as there is for accusing someone of adultery. That is because the one who is accused of *kufr* will not be shamed in the same way as the one who is accused of adultery, because what he shows outwardly of faith will demonstrate that the slanderer is lying and by means of what he shows of repentance that shame will be removed from him. This is different from the case of adultery which is usually done in secret and it is very difficult to demonstrate one's innocence of it and the shame attached to it, according to people's customs and way

(1) Narrated by Muslim, *Kitaab al-Birr wa's-Silah wa'l-Adaab* from the *hadeeth* of Abu Dharr

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of thinking, will not be removed by showing repentance. Similarly, the one who reviles the Prophet ﷺ may bring upon the religion and its followers shame that would not happen if he reviled Allah, because the opposite of his word is clear to everyone and all people know it.

3. The Prophet ﷺ is reviled by trying to belittle him and put him down. Disbelievers and hypocrites have motives for that, such as jealousy of what Allah has bestowed upon him of His Bounty; enmity towards his religion; resentment because they are under the rule of his religion and *shari'ah*; and hostility towards his *ummah*. For every evil deed that has an ulterior motive there should be a prescribed *hadd* punishment, and for every evil deed for which there is a prescribed punishment the punishment is not waived by repentance. But with regard to reviling Allah ﷻ, that does not usually occur out of disrespect; rather it happens on the basis of religious commitment and belief in Allah. People usually have no motive for doing that except on the basis of belief, thinking that it is a kind of respect and glorification. As this is the case, there is no need to specify a deterrent *hadd* punishment for this reviling; rather it is a kind of *kufr* for which a person may be executed because of his apostasy, unless he repents.

This reason is like the previous one; the difference between them is that the former is highlighting that the evil consequences of reviling the Prophet ﷺ cannot be erased by means of showing repentance, unlike the evil consequences of reviling Allah ﷻ. The latter, on the other hand, is highlighting that reviling the Prophet ﷺ may be caused by human feelings, so it is prescribed to deter people from doing that, as in the case of drinking alcohol. Reviling Allah ﷻ cannot be based on human feelings, hence there is no need for a specific punishment for it as a deterrent, as in the case of drinking urine and eating dead meat and blood

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(i.e., people have no inclination to do these things so there is no need for a deterrent).

4. There is a *hadd* punishment that is prescribed for reviling the Prophet ﷺ because it is reviling of a human being who is dead, so there is no way of knowing whether he would pardon that person; that punishment is not waived by repentance. This is unlike the case of reviling Allah ﷻ, because it is known that He will forgive the one who reviled Him if he repents. If we discuss the issue of reviling the Prophet ﷺ to see whether the *hadd* punishment is waived by repentance, we will find that the issue comes in between reviling Allah and reviling other human beings, so it should be connected to whichever of the two other issues it is closer to (namely slandering a human being). Obviously the punishment for reviling a human being is not waived by repentance, because the rights of human beings are not waived by repentance, because they may benefit from settling scores and getting compensation in return for the harm done to them, but they do not benefit from the repentance of one who repents. If someone who harmed a human being repents, and the person affected has the right to settle the score or to be given compensation in return for slander, then he still has the right to do that so that he may benefit from that by feeling better after settling the score and being avenged, and he can feel that he has protected his honour. It is known that the rights of Allah may be waived by repentance because He ﷻ has only ordained rights of people over one another for their own benefit. So if they repent and go back to that which benefits them, then the aim has been achieved. As that is the case, no doubt the sanctity of the Prophet ﷺ is connected to the sanctity of Allah in terms of emphasising its importance, because impugning him is impugning the religion and Book of Allah. But he is also a human being in the sense that his rights cannot be waived by repentance, because human beings benefit from the restoration of their rights by those who owe them. We

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have mentioned above evidence to that effect, namely that the Messenger of Allah ﷺ had the right to punish those who offended him even if they came to him repenting. As he conveyed the message so that people may benefit thereby, if they repent and come back to following what he enjoined upon them, then he has attained his goal. However, he feels pain if someone offends him, so he has the right to settle the score with the one who offends him, like any other human being, just as he has the right to eat and drink. To enable a person to settle scores with those who transgress against him is to the benefit of mankind; otherwise people would die of distress. Moreover, he (the Prophet ﷺ) had the choice to pardon or settle scores, so he might think that there was a greater interest to be served by settling scores; thus he would be doing something that was permissible. Or he might think that there was a greater interest to be served by forgiving.

Some of the Prophets may have thought that it served a greater interest to settle scores, so Allah hardened their hearts until they became harder than rock, as in the case of Nooh and Moosa. Other Prophets may have been more inclined to forgive, so Allah softened their hearts until they became softer than milk, such as Ibraheem and 'Eesa. If it is not possible to forgive and overlook the offence towards him, the score should be settled, otherwise he would have no right to settle the score at all.

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Minhaaj as-Sunnah an-Nabawiyyah

122. The first appearance of the word Raafidi

Ibn Taymiyah (may Allah have mercy on him) said, after mentioning the similarities between the Jews and the Raafidis:

(1/34-35)

But the word *Raafidi* first appeared when they rejected (*rafadu*) Zayd ibn 'Ali ibn al-Husayn during the caliphate of Hishaam. The story of Zayd ibn 'Ali ibn al-Husayn came after the Hijri year 120 or 121 or 122, at the end of Hishaam's caliphate. Abu Haatim al-Basti said: Zayd ibn 'Ali ibn al-Husayn was killed in Kufah in 120 AH; he was crucified and he was one of the best of *Ahl al-Bayt*, one of their scholars, and some of the *Shi'ah* claimed to be his followers.(1)

(1) Abu'l-*Hasan* al-Ash'ari said in *Maqaalaat al-Islamiyyeen* (1/129): Allegiance was sworn to Zayd ibn 'Ali in Kufah during the caliphate of Hishaam ibn 'Abd al-Malik, when Yoosuf ibn 'Umar ath-Thaqafi was governor of Kufah. Zayd ibn 'Ali gave precedence to 'Ali ibn Abi Taalib over the other Companions of the Messenger of Allah ﷺ, but he showed love and respect to Abu Bakr and 'Umar, and believed that the Muslims should rebel against unjust rulers. When he began his rebellion in Kufah

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123. The Messenger of Allah recited Qunoot in 'Isha' prayer (Qunoot naazilah, recited at times of calamity), which indicates that it is permissible to recite Qunoot in all prayers (at times of calamity). Muslim included that in a chapter entitled: Recommendation to recite Qunoot in all prayers if a calamity befalls the Muslims

(1/41)

The *Shi'ah* avoid giving the names Abu Bakr, 'Umar and 'Uthmaan to their children and they even shun those who have these names, to the point that they dislike dealing with those people. It is well known that if these men (Abu Bakr, 'Umar and 'Uthmaan) were the worst type of disbelievers, there would still be nothing in *shari'ah* to prevent a person being called by one of their names. Among the *Sahabah* was one whose name was al-Waleed and the Prophet ﷺ had recited *Qunoot*(1) for him during the prayer, saying: *"O Allah, save al-Waleed ibn al-Waleed,"* even though his father al-Waleed ibn al-Mugheerah was one of the worst of *kaafir*s and he is the only one who is referred to in the verse in which Allah says: **"Leave Me Alone (to deal) with whom I created**

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with his companions who had sworn allegiance to him, he heard some of them slandering Abu Bakr and 'Umar. He objected to those whom he had heard saying that, and those who had sworn allegiance to him split from him. He said to them: You have rejected me (*rafadtumuni*). A small group of them remained loyal to him. He fought Yoosuf ibn 'Umar, then he was killed and was buried at night.

(1) Narrated by al-Bukhari, *Kitaab at-Tafseer*, Muslim in *Kitaab al-Masaajid wa Mawaadi' as-Salaah*, from the *hadeeth* of Abu Hurayrah ﷺ.

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Alone (without any means)." [*al-Muddaththir 74:11*].

124. The Prophet forbade slapping the cheeks, rending garments and wailing for the dead, although the one who does that straight after the death of his loved one may have no control over himself because he is overwhelmed with grief, so what do you think about the Raafidis who do that for one who passed away more than a thousand years ago?!

(1/52-55)

One sign of their foolishness is their mourning and wailing for one who died many years ago. It is well known that if this is done for one who was slain and other deceased persons immediately after their death, that is regarded as something that was forbidden by Allah and His Messenger. It is proven in *as-Saheeh* that the Prophet ﷺ said: *"He is not one of us who slaps his cheeks, rends his garments and calls with the call of Jaahiliyyah."*[1] And it is proven in *as-Saheehayn* that he disavowed the woman who shaves her head at the time of calamity, the woman who raises her voice when calamity strikes, referring to the calamity, and the woman who rends her garment.[2] In *as-Saheeh* it is narrated that he said: *"If the woman who wails (for the dead) does not repent before she dies, on the Day of Resurrection she will be clothed in a chemise of scabs*

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(1) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-Eemaan*, from the *hadeeth* of 'Abdullah ibn Mas'ood ﷺ

(2) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-Eemaan*, from the *hadeeth* of Abu Moosa al-Ash'ari ﷺ

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and pants of pitch."[1] In *as-Saheeh* it is narrated that he said: *"The one who is wailed over will suffer because of the wailing over him."*[2] And there are many similar *hadeeth*s. But these people (the *Raafidi*s) do things such as slapping their cheeks, rending their garments, calling with the call of *Jaahiliyyah*, and other reprehensible actions, many years after the death of the deceased. These are actions that, if they did them immediately after his death, they would be one of the worst of evil actions that Allah and His Messenger have forbidden, so how about if they are done after such a long period? It is well known that some of the Prophets and others who were killed wrongfully and unlawfully are superior to al-Husayn. His father was killed unlawfully and he was superior to him; 'Uthmaan ibn 'Affaan was killed unlawfully and his killing set in motion the first huge *fitnah* that occurred after the death of the Prophet ﷺ and resulted in evil consequences many times greater than those that resulted from the killing of al-Husayn. Others were also killed or died, but none of the Muslims or anyone else observes mourning or wails for anyone who died or was slain a long time after his death except these foolish people who, if they were birds, would be Egyptian vultures (which are regarded as the worst and most stupid type of birds) and if they were animals, they would be donkeys.

125. Important historical discussion about the origin and development of bid'ah (innovation)

1. *The murder of 'Uthmaan, conflict between the Muslims at Siffeen and the emergence of the Khaarijis*

(1) Narrated by Muslim, *Kitaab al-Janaa'iz*, from the *hadeeth* of Abu Maalik al-Ash'ari ﷺ

(2) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*, from the *hadeeth* of 'Abdullah ibn 'Umar and al-Mugheerah ibn Shu'bah.

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2. *The innovation of partisanship in support of 'Ali is of three types: the first is the extremists who regarded 'Ali as divine; the second is those who impugn Abu Bakr and 'Umar; and the third is those who believed that 'Ali was superior to Abu Bakr and 'Umar*
3. *At the end of the era of the Sahabah, the Qadaris and Murji'ah appeared*
4. *At the end of the era of the Taabi'een, at the beginning of the second century AH, the Jahamis and al-Ja'd ibn Dirham appeared*
5. *Then the Mu'tazilah emerged from the ranks of the Jahamis*
6. *Then numerous groups such as the Kullaabis and Ash'aris appeared*
7. *Then philosophy was introduced.*

(1/306-318)

The Muslims had been following that with which Allah had sent his Prophet of guidance and the religion of truth on the basis of sound texts and sound reasoning. But when 'Uthmaan ibn 'Affaan ﷺ was killed and turmoil emerged, the Muslims fought at Siffeen and a group seceded to whom the Prophet ﷺ had referred when he said: "A group will secede from my *ummah* at a time of division among the Muslims, and they will be killed by the group that is closer to the truth."[1] Their secession occurred when the two arbitrators gave their verdict and the people parted without reaching an agreement. There also appeared the innovations of *Shi'ism*, such as the extremists who claimed that 'Ali was divine, those who claimed that 'Ali ﷺ had been appointed (by the

(1) Narrated by Muslim, Kitaab az-*Zakaah*, from the *hadeeth* of Abu Sa'eed al-Khudri ﷺ

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Prophet ﷺ) as caliph and who reviled Abu Bakr and 'Umar (may Allah be pleased with them both). *Ameer al-Mu'mineen* 'Ali ﷺ punished both groups; he fought those who seceded and he ordered that those who claimed that he was divine should be executed. He went out one day and they prostrated to him. He said to them: What is this? They said: You are He. He said: Who am I? They said: You are Allah besides Whom there is no other God. He said: Woe to you! This is *kufr*, give it up or else I shall execute you. But they did the same thing to him on the second and third day. He gave them respite for three days because the apostate is to be asked to repent for three days. Then when they did not give it up, he issued orders that they be executed.

Execution of these people was obligatory according to Muslim consensus because the Prophet ﷺ said: *"Whoever changes his religion, execute him."*(1) This *hadeeth* is narrated in *Saheeh* al-Bukhari.

As for those who revile Abu Bakr and 'Umar, when 'Ali heard about that, he wanted to capture Ibn as-Sawda'(2) whom he heard was the one who was doing that, because it was said that he wanted to execute him, so he fled to the land of Qarqeesiya.

As for those who thought that 'Ali was superior to Abu Bakr and 'Umar, it was narrated that 'Ali said: No one is brought to me who gives precedence to me over Abu Bakr and 'Umar but I will carry out the *hadd* punishment for slander on him.(3) It is narrated in *mutawaatir* reports that 'Ali used to say from the *minbar* of Kufah: The best of this

(1) Narrated by al-Bukhari, *Kitaab Istitaabah al-Murtaddeen*
(2) i.e. 'Abdullah ibn Saba' al-Yahoodi
(3) Narrated by 'Abdullah ibn Ahmad in *as-Sunnah*, 1312; Ibn Abi 'Aasim in *as-Sunnah*, no. 1219

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ummah after its Prophet is Abu Bakr, then 'Umar.[1] This was narrated from him in more than eighty reports by al-Bukhari and others.

Hence the earlier *Shi'ah* (supporters of 'Ali) were all agreed that Abu Bakr and 'Umar were superior to 'Ali, as was mentioned by more than one of the scholars. These two *bid'ahs* – of the *Khaarijis* and *Shi'ah* – emerged at that time when turmoil and internal fighting broke out.

Then at the end of the era of the *Sahabah*, there emerged the *bid'ahs* of the *Qadaris* and *Murji'ah*, which were denounced by the *Sahabah* and *Taabi'een*, such as 'Abdullah ibn 'Umar, 'Abdullah ibn 'Abbaas, Jaabir ibn 'Abdillah and Waathilah ibn al-Asqah. Then at the end of the era of the *Taabi'een*, at the beginning of the second century AH, there emerged the *bid'ah* of the *Jahamis* who denied the divine attributes. The first one to speak of that was al-Ja'd ibn *Dirham*. Khalid ibn 'Abdullah al-Qasari pursued him and executed him in Waasit. He addressed the people on the Day of Sacrifice and said: "O people, offer your sacrifices, may Allah accept your sacrifices. I am going to execute al-Ja'd ibn *Dirham* because he claimed that Allah ﷻ did not take Ibraheem as a close friend (*khaleel*) and did not speak to Moosa directly; exalted be Allah far above what al-Ja'd says." Then he came down (from the *minbar*) and executed him.

Then al-Jahm ibn Safwaan became prominent in this *madhhab*, and the *Mu'tazilah* embraced this *madhhab*. They were the first group to prove that the universe has a beginning

(1) It was narrated by al-Bukhari, *Kitaab Fadaa'il Ashaab Rasool-Allah* ﷺ, that Muhammad ibn al-Hanafiyyah said: I said to my father: Which of the people is best after the Messenger of Allah ﷺ? He said: Abu Bakr. I said: Then who? He said: Then 'Umar. And I was afraid that he would say 'Uthmaan. I said: Then you? He said: I am just one of the Muslims.

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on the grounds that physical entities have a beginning, because they are subject to change; they said that these physical entities are inevitably subject to change, and that which is inevitably subject to change must have a beginning, because it is impossible to have a series of changes that has no beginning.

Then they split on the basis of this principle. As they had established that it is not possible to have a series of changes that has no beginning, they were faced with the same principle when they turned their attention to the future. So the two prominent leaders of this *madhhab* applied this principle to the future. They were the Imam of the *Jahamis*, al-Jahm ibn Safwaan(1), and Abu'l-Hudhayl al-'Allaaf,(2) the Imam of the *Mu'tazilah*. They said that the occurrence of changes cannot go on for eternity, past or present.

Then Jahm said: "If that is the case, then Paradise and Hell must come to an end, and everything other than Allah will cease to be, as there was a time (in the past) when nothing existed except Allah." This is something that the *Salaf* and leading scholars denounced and regarded it as *kufr*. They said: Allah ﷻ says:

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(1) Al-Jahm ibn Safwaan, Abu Mahraz al-Raasibi, the chief of misguidance. He denied the divine attributes, said that the Qur'an was created, believed that man has no free will, and believed that Allah is everywhere. He was executed by Salam ibn Ahwaz in 128 AH.
See for his biography: *al-Kaamil* by Ibn al-Atheer, 4/293; *Mizaan al-I'tidaal* by adh-Dhahabi, 1/326

(2) Abu'l-Hudhayl al-'Allaaf, Muhammad ibn al-Hudhayl ibn 'Abdillah ibn Mak-hool al-'Abdi, who was known as al-'Allaaf. He was a scholar of 'ilm al-*kalaam*, the Mu'tazili shaykh of the people of Basra. He died in 235 AH.
See for his biography: *Shadharaat adh-Dhahab* by Ibn al-'Imaad, 2/85; *al-Minyah wa'l-Aml* by al-Qaadi 'Abd al-Jabbaar, p. 154

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"Verily, this is Our Provision which will never finish."

[*Saad 38:54*]

and

"The description of the Paradise which the Muttaqoon (pious) have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade."

[*ar-Ra'd 13:35*]

And there are other texts which indicate that the blessings of Paradise are eternal.

As for Abu'l-Hudhayl, he said: "Rather the evidence proves that only new changes will come to an end, so it is possible that Paradise and Hell will remain, but all movement therein will cease. So the people of Paradise and Hell will become motionless, not moving at all, and no new changes will take place." Therefore he had to prove that there will be physical entities that will remain forever but will not be subject to changes or developments. That would imply that there are physical entities that are not subject to changes or developments. Thus they undermined their own principle which said that physical entities are inevitably subject to change.

This is the principle that was laid down by Hishaam ibn

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al-Hakam,[1] Hishaam ibn Saalim al-Jawaaleeqi,[2] and others who thought of Allah in terms of physical being, both *Raafidi*s and *non-Raafidi*s such as the *Karaamis*. They said: "Rather it is possible to prove that there could be a physical entity that existed for eternity, that has no beginning and is not subject to changes." For these people, the eternal physical entity is not subject to changes but the created physical entity is inevitably subject to changes. And they said that whatever is inevitably subject to changes must have a beginning. However they do not say that every physical entity is inevitably subject to change.

Moreover, these *Jahamis* began to say, based on this innovated principle, that attributes and deeds cannot be ascribed to the Lord, because they are subject to change and variation. That can only be ascribed to physical entities, and physical entities are created beings. Therefore all these attributes – of knowledge, might, speech, will, mercy, pleasure, wrath and so on – cannot be ascribed to the Lord; rather all these attributes that are ascribed to Him are nothing but created entities that are separate from Him.

The *Jahamis* said: "When we say that Allah speaks, we mean it metaphorically," and the *Mu'tazilah* said: "His speech

(1) Hishaam ibn al-Hakam al-Baghdadi al-Kindi, the freed slave of Bani Shaybaan, Abu Muhammad, one of the scholars of *kalaam* among the Imami *Shi'ah*. He was one of those who introduced the idea of *kalaam* into Imami Shi 'ism. He became close to al-Baraamikah (the advisor of Haroon ar-Rasheed). He died in 190 AH.
See for his biography: *al-Fihrist* by Ibn an-Nadeem, p. 249; *al-Farq bayna al-Firaq* by al-Baghdadi, p. 65

(2) Hishaam ibn Saalim al-Jawaaleeqi al-Ja'fi, Abu Muhammad, the freed slave of Bishr ibn Marwaan, one of the shaykhs of the *Raafidi*s, and one of the extreme anthropomorphists.
See for his biography: *al-Fihrist* by Ibn an-Nadeem p. 252; *al-Farq bayna al-Firaq* by al-Baghdadi, p. 68

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is real." But both groups based their views on the same principle. The principle set out by these people (the *Jahamis*) is the root from which all these innovated ideas stemmed. Imam Ahmad ibn Hanbal and other leading *Sunni* scholars were subjected to trials but Allah made Imam Ahmad ibn Hanbal steadfast and many well-known developments took place. Dissent spread among the *ummah* like wildfire concerning these issues. At that time Abu Muhammad 'Abdullah ibn Sa'eed ibn al-Kullaab al-Basri[1] wrote several books to refute the opinions of the *Jahamis* and *Mu'tazilah*, highlighting their contradictions and exposing many of their flaws, but he accepted this principle that they laid down, which was the source of all kinds of innovations (*bid'ah*). Hence he needed to say that the Lord does not do voluntary actions (that are subject to change) and He does not speak by His will and power; He did not call Moosa when he came to at-Toor (Sinai), rather He does not call out in a real sense; the belief of His slaves and their righteous deeds are not the cause of His pleasure and love, and their disbelief is not the cause of His wrath and anger. Therefore (according to this view) there is no love or pleasure connected to their deeds, and there is no wrath or anger, or anything else that is mentioned in the texts of the Qur'an and *Sunnah*.

Allah ﷻ says:

"Say (O Muhammad SAW to mankind): If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you."

(1) 'Abdullah ibn Sa'eed ibn Kullaab, Abu Muhammad al-Qattaan, a scholar of *kalaam*. He was known as Ibn Kullaab. He wrote several books, including *as-Sifaat*, *Khalq al-Af'aal* and *ar-Radd 'ala al-Mu'tazilah*. See: *al-A'laam* by az-Zarkali, 4/90

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[*Aal 'Imraan 3:31*]

"That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless."

[*Muhammad 47:28*]

"So when they angered Us, We punished them."

[*az-Zukhruf 43:55*]

"If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you."

[*az-Zumar 39:7*]

"Verily, the likeness of 'Eesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: Be! - and he was."

[*Aal 'Imraan 3:59*]

"**And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam."**

[*al-A'raaf 7:11*]

There are many similar texts in the Qur'an and *Sunnah*; it would be too difficult to list them all as there are hundreds of such texts. We have quoted some of them elsewhere, as well as some of the comments of the earlier and later generations on such issues. We also quoted the views of the earlier philosophers and mentioned how their prominent figures agreed with them.

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Because of that, the people became divided concerning the issue of the Qur'an, so Ibn Kullaab and his followers needed to say that the Qur'an is eternal and is an inseparable part of the Essence of Allah, and that Allah did not speak by His will and power. They regarded all that He said as being eternal in essence; they did not say that He speaks by His will and power from eternity to eternity, nor did they say that His words are eternal in the sense that He has been speaking from eternity, and Allah is still speaking by His will, as was the view of the *Salaf* and the leading scholars.

Then they (Ibn Kullaab and his followers) said: "The Qur'an is eternal in and of itself," and they divided into two groups. One group said, "It is not possible for the eternal nature to apply to the letters and sounds, because it is not possible for these to remain; and because letters and sounds usually come into existence part after part, and the thing that is preceded by another cannot be eternal, therefore what is eternal is the meaning and it is not possible to have endless meanings at the same time. There is no reason to limit the meaning to one number and not another, therefore that which is eternal is one meaning, which is to enjoin everything that is enjoined and to tell everything that is told. This is the meaning of the Torah, the Gospel and the Qur'an; it is the meaning of *Aayat al-Kursiy*, *Qul Huwa Allahu Ahad* (Soorat al-Ikhlaas) and *Qul A'oodhu bi Raabi'l-falaq* (Soorat al-Falaq)." And they rejected the idea that the Arabic words are the words of Allah.

The second group said: "Rather the letters, or the letters and sounds, are eternal in and of themselves." And they said that the order (in which they appear) has to do with their essence and not their existence. Thus they differentiated between the essence (of a thing) and its existence, as many of

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ahl al-kalaam differentiated between the existence of the Lord and His essence. Many of them, along with the philosophers, differentiated between the existence of creation and its essence, and they said that the order (in which they appear) has to do with its essence and not its existence, because it has existed from eternity to eternity, and no part of it preceded any other part, even though the essence of created beings has a rational sequence, as the essence preceded the attributes, and as the cause precedes the effect. This is similar to what the Muslim philosophers who believed that the universe is eternal said: The Lord preceded the universe by His essence and reality, but He did not precede it chronologically. And they said that some of His words preceded others, as those mentioned above said that He preceded His creation. They (the Muslim philosophers) regarded the sequence, what comes first and what comes later, as being of two types: theoretical and existential. They claim that what they proved of sequence is based on theoretical thinking, not actual reality.

The majority of rational thinkers, however, object to these arguments and say that the view of these people is obviously flawed and that the sequence of events cannot be understood except in the sense that one thing came into existence after another; it cannot be understood as meaning that they came one after another yet they existed together (from eternity). Rather one must have come into existence after another. They also say that the effect can only have come about after the cause and could not have come into existence at the same time as it. These matters have been discussed in detail elsewhere, but have been mentioned here in brief.

To conclude, this way of argument and discussion that was introduced by the *Jahamis* and *Mu'tazilah*, and was

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denounced by the early generations and Imams of the *ummah*, became – for many later academics – an essential part of the religion of Islam, to the extent that they believed that the one who opposes it is opposing the religion of Islam, even though there is no verse in the Qur'an, or any report from the Messenger of Allah ﷺ or the *Sahabah* or those who follow them in truth, that supports this way of thinking or the conclusions to which it leads. How can it be part of the religion of Islam or one of the fundamentals of the religion of Islam when there is no evidence to support it in the Qur'an or *Sunnah* or statements of any of the early generations?

Then after that new developments occurred among the Muslims, namely the heresy of the Muslim philosophers and others, who emerged and spread after the best generations had come to an end. In every time and place where the light of Islam grew weak, they (the philosophers) emerged. One of the reasons for their emergence was that they thought that the religion of Islam was nothing but what these innovators preached and they started thinking that proper understanding of Islam was based on flawed arguments. So the extreme elements among them began to oppose the religion of Islam altogether. Their resentment and objection took on a physical form (fighting the Muslims) and a verbal form (speaking in criticism of Islam), as was done by the *Khurramiyyah*, the followers of Baabik al-Khurrami,[1] the

(1) Baabik al-Khurrami was one of the leaders of the *Baatinis* (esoteric sects), the followers of the Khurramiyyah (or Kharamdee*niyyah*), and was one of the followers of Abu Muslim al-Khurasaani. He emerged in the mountains of al-Badeen in the region of Azerbaijan. He had many followers who regarded *haraam* things as permissible, including killing, and they slew a lot of Muslims. The armies of al-Mu'tasim fought him for a long time until they captured him and crucified and killed him in 223 AH.
See: *al-Farq bayna al-Firaq*, p. 161, 171; *al-Milal wa'n-Nihal*, 1/216;

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Qaramitah of Bahrain, the followers of Abu Sa'eed al-*Jinn*aabi[1], and others.

As for the fair-minded and wise philosophers, they thought that what Muhammad ﷺ had brought contained a great deal of goodness and guidance to that which is in people's best interests, and could not be criticised. Indeed, their prominent ones admitted that, as Ibn Seena and others said that there was never any religion or law in the world that was better than the religion and law brought by Muhammad ﷺ. This is the conclusion they reached on the basis of their thinking and philosophical principles. They examined what the Greek philosophers had introduced of wisdom and the guidelines they set, and realised that the religion brought by Moosa and 'Eesa was greatly superior to the systems set out by the Greek philosophers. Hence when the religion of 'Eesa ibn Maryam (as) was introduced to the Romans, they moved from Greek philosophy to the religion of the Messiah.

Aristotle[2] lived three hundred years before the Messiah,

al-Fihrist by Ibn an-Nadeem, p. 342-344

(1) Abu Sa'eed al-*Hasan* ibn Bahraam al-*Jinn*aabi, the leader and propagator of the Qaraamitah. He was a flour merchant from *Jinn*aabah in Persia, and was banished from there. He stayed in Bahrain as a merchant, and was appointed by Hamdaan Qurmut (the founder of the Qaraamitah) to promote his call in southern Persia. Al-*Jinn*aabi waged war on the 'Abbasid state, gaining control of Hajar, al-Ihsa', al-Qateef and the rest of the region of Bahrain, and burning the *Mushafs* and the mosques. In 301 AH, one of his servants assassinated him.
See: *al-Farq bayna al-Firaq*, p. 169, 174; *al-Bidaayah wa'n-Nihaayah*, 11/121; *al-A'laam* by az-Zarkali, 2/99

(2) Aristotle son of Nicomachus the Pythagorean, the greatest Greek philosopher and student of Plato. He was called the prince of philosophers, the first teacher, and the author of logic. He was the founder of the Peripatetic school. He died in 322 AH.
See for his biography: *Ikhbaar al-Hukama'* by al-Qafati, 120; *'Uyoon*

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son of Maryam (as); he was an adviser to Alexander, son of Philip the Macedonian (Alexander the Great) who defeated the Persians. He is the one whose calendar is used today by the (Coptic) Christians. This Alexander is not Dhu'l-Qarnayn who is mentioned in the Qur'an, as some people think; Dhu'l-Qarnayn came before him and is the one who built the barrier of Ya'jooj and Ma'jooj. This Macedonian (Alexander) did not reach the barrier. Dhu'l-Qarnayn was a monotheist whereas this Macedonian was a polytheist (*mushrik*); he and his fellow Greeks were polytheists who worshipped the stars and idols.

It was said that the last of their kings was Ptolemy, the author of the *Almagest*. After his time, they converted to the religion of the Messiah, because the religion with which the Messiah was sent was greater; even after the Christians changed and altered the religion of the Messiah, they were closer to guidance and the religion of truth than those philosophers who were polytheists. The extreme polytheism (*shirk*) of the philosophers is what led to the corruption of the religion of the Messiah, as was mentioned by a number of scholars who noted that they (the philosophers) used to worship idols, and they worshipped the sun, moon and stars and prostrated to them.

126. Appointment to a position of authority or caliphate becomes valid when the decision-makers swear allegiance and the majority of the people give their consent, even if one or two or ten object to that. The appointment of Abu Bakr as caliph was

al-Anba' by Ibn Abi Usaybi'ah, p. 86; *al-Fihrist* by Ibn an-Nadeem, p. 345

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not affected by the refusal to swear allegiance on the part of Sa'd ibn 'Ubaadah

(1/526-527)

With regard to the opinion of the *Raafidis*, who said that Abu Bakr only became ruler after the Messenger of Allah ﷺ by means of an oath of allegiance sworn by 'Umar with the consent of four others, the response is that this is not the opinion of the leading scholars of *Ahl as-Sunnah*, although some of the *ahl al-kalaam* say that a person's appointment to a position of leadership becomes valid by virtue of the swearing of allegiance of four people or, according to some, of two people or even of one person. But these are not the views of the prominent *Sunni* scholars; rather in their opinion appointment to a position of major authority is established by the agreement of the people of power and status in society. A man cannot become a leader of the Muslim community until the people of power and status agree to that, because it is by means of these people's support that the leader will be able to rule, and the aim of the position of leadership can only be achieved if the leader has power and authority. When allegiance is sworn by people of that calibre to the leader and he attains power and authority by means of that, then he becomes the leader. Hence the scholars of the early generations said that whoever attains power and authority that could achieve the purpose intended by the position of a leader is one of "those who are in authority"[1], whom Allah has commanded us to obey so long as they do not tell the people to disobey Allah. Leadership is kingship

(1) This is a reference to the verse in which Allah ﷻ says: "O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority..." [an-Nisa' 4:59].

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and power and authority, and a king cannot become a king by the consent of one or two or four people unless their consent will lead to the consent of many others, by means of which he will become a king. The same applies to anything that needs the help of others and cannot be achieved unless those who can help lend their help. Hence when allegiance was sworn to 'Ali ﷺ and he gained the support of people of authority and prominence, he became a leader.

127. One of the signs of Prophethood is that the Prophet ﷺ enjoined obedience to the people in authority even if they are unjust

(1/561)

The Prophet ﷺ stated that after that there would be leaders who would not follow his guidance or adhere to his *Sunnah*, and there would be men whose hearts were like the hearts of devils in human bodies.[1] Yet he instructed us to listen to

(1) It was narrated that Hudhayfah ibn al-Yamaan said: The people used to ask the Messenger of Allah ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: O Messenger of Allah, we were in a state of ignorance (*jaahiliyyah*) and evil, then Allah sent us this good (i.e., Islam). Will there be any evil after this good? He said: "Yes." I said: Will there by any good after that evil? He said: "Yes, but it will be tainted." I said: How will it be tainted? He said: "(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others." I said: Will there be any evil after that good? He said: "Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire)." I said: O Messenger of Allah, describe them to us. He said: "They will be from among our people, speaking our language." I said: O Messenger of Allah, what do you command me to do if I live to see such a thing?

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and obey the leader, even if he strikes your back and take your wealth. From this we understand that the leader who must be obeyed is the one who has power and authority, whether he is just or unjust.

128. They said that the verse "Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salaah (Iqaamat-as-Salaah), and give Zakaah, and they bow down (submit themselves with obedience to Allah in prayer)" [al-Maa'idah 5:55] refers to 'Ali, but this is wrong for a number of reasons

(2/30-32)

Some of the liars fabricated a *hadeeth* suggesting that this verse was revealed concerning 'Ali,[1] when he (supposedly)

He said: "Adhere to the *jamaa'ah* (group, community) of the Muslims and their Imam (leader)." I asked: What if there is no jamaa'ah and no leader? He said: "Then keep away from all those groups, even if you have to bite the roots of a tree until death overtakes you whilst you are in that state."
Narrated by al-Bukhari, *Kitaab al-Manaaqib* and *Kitaab al-Fitan;* Muslim, *Kitaab al-Imaarah.* This version was narrated by Muslim.

(1) Ibn al-Mutahhir ar-*Raafidi* said: ath-Tha'labi said in his *isnaad* going back to Abu Dharr (that the latter) said: I heard the Messenger of Allah ﷺ with these two ears of mine, or may they go deaf (if I am not telling the truth), and I saw him with these two eyes of mine, may they go blind (if I am not telling the truth), saying: " 'Ali is the leader of the righteous and the slayer of the disbelievers. The one who is supported is the one who supports him and the one who is forsaken is the one who forsakes him." As for me, I prayed *Duhr* with the Messenger of Allah ﷺ one day and a beggar in the mosque was asking for aid, but no one gave him anything. The beggar raised his hands to heaven and said: O

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gave his ring in charity to a beggar whilst praying. This is false according to the consensus of the scholars of *hadeeth*. Its falseness is obvious for many reasons, such as the following:

- The verse (al-Maa'idah 5:55) refers to **"those who..."** which is plural, and 'Ali is only one person.
- They understood the phrase translated as, **"and they bow down,"** as meaning, **"whilst they bow down,"** but this is not correct. If that were the case (that it means

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Allah, bear witness that I asked in the mosque of the Messenger of Allah ﷺ and no one gave me anything. 'Ali was bowing (in prayer) and he gestured with the little finger of his right hand, on which there was a ring, and the beggar came and took the ring, whilst the Prophet ﷺ was looking on. When he had finished praying, he (the Prophet ﷺ) looked up to the sky and said: "O Allah, Moosa asked You, saying: 'O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)... And make loose the knot (the defect) from my tongue, That they understand my speech, And appoint for me a helper from my family, Haroon (Aaron), my brother; Increase my strength with him, And let him share my task' [Ta-Ha 20:25, 27-32].' And Your response was revealed in Qur'an to be recited: 'We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)' [al-Qasas 28:35]. O Allah, I am Muhammad, Your Prophet and chosen one. O Allah, open for me my chest (grant me self-confidence, contentment, and boldness), make my task easy for me, and appoint for me a helper from my family, 'Ali, and increase my strength with him." Abu Dharr said: No sooner had the Messenger of Allah ﷺ finished speaking but Jibreel came down from Allah and said: O Muhammad, recite! He said: "What should I recite?" He said: Recite (the verse): "Verily, your *Wali* (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-*Salaah* (Iqaamat-as-*Salaah*), and give *Zakaah*, and they bow down (submit themselves with obedience to Allah in prayer)" [al-Maa'idah 5:55].

This was refuted by Ibn Taymiyah in detail in *Minhaaj as-Sunnah an-Nabawiyyah*, 7/5-31, where he highlighted the falseness of this report with regard to its chain of narrators (*isnaad*) and its meaning, on several counts.

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giving *zakaah* whilst bowing in the prayer) then it would not be right for anyone to attain a position of leadership except one who gives *zakaah* whilst bowing, so none of the rest of the *Sahabah* or the Prophet's family would have the right to become leaders.

- An action is only praised when it is obligatory or *mustahabb*, and giving *zakaah* whilst praying is neither obligatory nor *mustahabb*, according to the consensus of Muslim scholars. Prayer is a preoccupation, so how can someone be praised for doing something else whilst praying?
- If giving *zakaah* whilst praying was something good, it would make no difference whether that was done whilst bowing or in any other posture of the prayer; rather giving it whilst standing or sitting would be easier.
- 'Ali did not have to give *zakaah* at the time of the Prophet ﷺ (because he was too poor).
- Moreover, he did not have a ring; the people did not wear rings until the Prophet ﷺ wrote a letter to Chosroes and was advised that they would not accept any letter unless it had a seal, so he acquired a ring of silver and had engraved on it the words "Muhammad Rasool-Allah (Muhammad the Messenger of Allah)."
- Giving something other than a ring in *zakaah* is better than giving a ring, because many of the *fuqaha'* say that giving a ring is not acceptable as *zakaah*.
- This *hadeeth* states that he gave the ring to a beggar, but the appropriate way to give *zakaah* is to give it of one's own accord at the time when it becomes due, and not to wait for a beggar to ask for it.
- This wording (in the verse) appears in the context of the prohibition on taking the disbelievers as protectors and friends and the command to take the believers as

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protectors and friends, as is clear from the context.

We will discuss this verse further below. The *Raafidi*s hardly ever produce a quotation to support their argument but it turns out to be proof against them, not for them. This is the case when they quote this verse to support the idea of wilaayah in the sense of leadership, whereas the verse is actually speaking of wilaayah in the sense of friendship which is the opposite of enmity; in fact the *Raafidi*s behave contrary to this verse (by taking the disbelievers as friends).

129. Comment on the hadeeth of Dhu'l-Khuwaysirah

(2/420)

In *as-Saheehayn* it is narrated from the Prophet ﷺ that when Dhu'l-Khuwaysirah said to him: Be fair, O Muhammad, for you have not been fair! The Prophet ﷺ said:

"You are doomed and lost if I am not fair. Would you not trust me when I am the trustee of the One Who is in heaven?"(1)

The *Saheeh* report is in *al-Fath*. What is meant is: You are doomed and lost if I am not just. If you think that I am unjust when you believe that I am a Prophet, then you think that it is possible that the Messenger in whom you believe could be unjust, and this is loss and doom, because that is contrary to the concept of Prophethood and undermines it.

130. Enjoining that which is beyond people's capacity may be explained in two ways

1. *Either it is beyond a person because he is incapable of doing*

(1) Narrated by al-Bukhari, *Kitaab al-Manaaqib*; Muslim, *Kitaab az-Zakaah*, from the *hadeeth* of Abu Sa'eed al-Khudri ﷺ.

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it, such as ordering a blind slave to copy out the Mushaf.

2. *Or it is instructing him to do the opposite of what he is already doing, such as telling one who is sitting to stand up.*

(3/25)

"What is beyond a person's capacity" may be explained as that which is beyond a person because he is incapable of doing it, and Allah never enjoins anyone to do such a thing; or it may be explained as meaning what a person cannot do because he is preoccupied with the opposite, and this is what is possible and may be enjoined, as the way people interact with one another is based on this. People differentiate between the two, so no master would instruct a blind slave to copy out *Mushafs*, but if he is sitting he may tell him to stand up. The difference between the two is obvious.

131. Falseness of the story about the repentance of Bishr al-Haafi at the hand of Moosa ibn Ja'far

(4/15-16)

The *Raafidi* Ibn al-Mutahhir said: "At his hand Bishr al-Haafi repented, because he (Moosa ibn Ja'far) passed by his house in Baghdad and heard music, the voices of singers and the sounds of flutes coming out of that house. A slave girl came out, carrying some vegetable waste, and threw it in the street. He said to her: "O slave girl, is the owner of this house a free man or a slave?" She said: "He is a free man." He said: "You are telling the truth; if he was a slave he would have feared his master." When the slave girl went back into the house her master, who was drinking alcohol at the table, said: "What kept you from us?" She said: "A man spoke to me and said such and such." He went out barefoot (*haafiyan*) and caught up with our master Moosa ibn Ja'far,

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and announced his repentance to him."

Ibn Taymiyah responded to this story by saying:

(4/57)

With regard to his saying "At his hand Bishr al-Haafi[1] repented," this is a false story fabricated by someone who knows nothing about either Moosa ibn Ja'far or Bishr. When Moosa ibn Ja'far was brought by ar-Rasheed to Iraq he detained him, so he would not be one of those who would be able to pass by the house of Bishr or anyone else.

132. The truth about the poet Abu Nawaas

Ibn Taymiyah (may Allah have mercy on him) said, refuting the Raafidis:

(4/65)

That is why they quote the poetry of Abu Nawaas; even if these lines of verse can be soundly attributed to him, it is not appropriate in order to prove a person's virtue to quote the testimony of a poet who was known for lying and excessive immorality, which is no secret to anyone who has the slightest knowledge of people's history. So how about if the words themselves reflect corrupt meanings? For he said:

"I said: How could I not praise an Imam to whose father Jibreel was a servant?"

133. Kitaab at-Tareekh by al-Mas'oodi

(1) Bishr ibn al-Haarith ibn 'Abd ar-Rahmaan ibn 'Ata' al-Mirwazi, who is known as al-Haafi (the Barefoot). He was born in 152 AH. In the beginning he used to walk barefoot and seek knowledge, and he became famous for that. He was an Imam, ascetic and scholar of *hadeeth*. When Imam Ahmad was told that Bishr had died, he said: By Allah, there is no one like him except 'Aamir ibn 'Abd Qays. He died in 227 AH.
See: *at-Tabaqaat al-Kubra* by Ibn Sa 'd, 7/342; *al-Hilyah*, 8/336; *Siyar A'laam an-Nubala'*, 10/469

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(4/84)

The story that is narrated by al-Mas'oodi has an interrupted *isnaad*. In *Tareekh al-Mas'oodi*[1] there are many lies, the true number of which no one knows except Allah ﷻ. so how can we trust a story that has an interrupted *isnaad* in a book that is known to contain many lies? Moreover the story does not refer to any unique virtue; rather it is a virtue that is found in many ordinary Muslims, in whom virtues greater than that are also found.

134. When turmoil (fitnah) occurs, the rational people will be unable to calm down the foolish

(4/343)

When turmoil (*fitnah*) occurs, the rational people will be unable to calm down the foolish, and the people of dignity will be unable to extinguish the turmoil and calm people down. This is true of turmoil as Allah ﷻ says:

"And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong."

[*al-Anfaal 8:25*]

When turmoil occurs, no one is safe from being affected by it except those whom Allah protects.

(1) Al-Mas'oodi: Abu'l-*Hasan* 'Ali ibn al-Husayn ibn 'Ali ibn Dhariyyah ibn Mas'ood. He is regarded as one of the scholars of Baghdad, who also lived in Egypt for a while. He was a storyteller who narrated a lot of entertaining, amazing and strange stories. He was a Mu'tazili, and the author of *Murooj adh-Dhahab*. Al-*Hafiz* said: His books are filled with references which indicate that he was a *Shi'i* and Mu'tazili. He died in 346 AH.
See: *Lisaan al-Mizaan*, 4/256-258, biography no. 5797; *Siyar A'laam an-Nubala'*, 15/569

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135. Discussion on the slaying of al-Husayn ﷺ and the lies fabricated and added to the story by the Raafidis

(4/550-552)

As for the slaying of al-Husayn ﷺ, there is no doubt that he was killed unjustly as a martyr, just as other martyrs were unjustly killed. The killing of al-Husayn was an act of disobedience to Allah and His Messenger on the part of those who killed him or those who helped to kill him or approved of that. It is a calamity that befell the Muslims when al-Husayn and the members of his family and others were killed, but for him it is martyrdom that raised him in status, because he and his brother were predestined by Allah to attain a high place in Paradise that could not be attained except through this kind of calamity, as they did not have to their credit great deeds and sacrifices that were attained by others of their family, because they were raised in the lap of Islam, in honour and safety. Al-*Hasan* died of poisoning and al-Husayn was killed, so as to attain thereby the position of the blessed and to live as martyrs in paradise. What happened to them was not greater than the killing of the Prophets, for Allah ﷻ has told us that the Children of Israel used to kill the Prophets unlawfully, and the killing of a Prophet is a greater sin and calamity.

Similarly, the killing of 'Ali ﷺ was a greater sin and calamity, as was the killing of 'Uthmaan ﷺ. As that is the case, what is required at the time of calamity is to be patient and to say *Inna Lillaahi wa inna ilayji raaji'oon* (Truly, to Allah we belong and truly, to Him we shall return), as Allah and His Messenger ﷺ love us to do. Allah ﷻ says:

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"... give glad tidings to As-Sabirin (the patient ones, etc.), Who, when afflicted with calamity, say: Truly! To Allah we belong and truly, to Him we shall return."

[*al-Baqarah 2:155-156*]

In Musnad al-Imam Ahmad and Sunan Ibn Maajah it is narrated from Faatimah bint al-Husayn, from her father al-Husayn, that the Prophet ﷺ said: *"There is no Muslim who is afflicted by calamity and he remembers his calamity even when time has passed by, and says Inna Lillaahi wa inna ilayji raaji'oon (Truly, to Allah we belong and truly, to Him we shall return) for it, but Allah will give him reward like the reward (He gave him) on the day when it befell him."*(1) This report from al-Husayn and its narration by his daughter who witnessed his murder is a miracle, because the calamity of al-Husayn is that which is remembered even with the passage of time and will always be remembered, regardless of how much time passes. So it is prescribed for the Muslim to say *Inna Lillaahi wa inna ilayji raaji'oon* (Truly, to Allah we belong and truly, to Him we shall return) for it.

As for that which is disliked by Allah and His Messenger of slapping the cheeks, rending the garment and calling with the call of *Jaahiliyyah*, this is *haraam* and the Prophet ﷺ disavowed the one who does that, as it says in the *Saheeh hadeeth* that he said:

"He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jaahiliyyah."(2)

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(1) Narrated by Ahmad, 3/256; Ibn Maajah, *Kitaab al-Janaa'iz*, from the *hadeeth* of Faatimah bint al-Husayn ibn 'Ali, from her father ﷺ.

Al-*Hafiz* said in *al-Isaabah*, 2/248: Its *isnaad* is *da'eef*. See: *as-Silsilah ad-Da'eefah* by al-Albaani, 10/54

(2) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-*

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And he disavowed the woman who raises her voice when calamity strikes, referring to the calamity, the woman who shaves her head at the time of calamity, and the woman who rends her garment.(1)

In *as-Saheeh* it is narrated from the Prophet ﷺ that he said:

"If the woman who wails (for the dead) does not repent before she dies, on the Day of Resurrection she will be clothed in a chemise of scabs and pants of pitch."(2)

A woman who wailed (for the dead) was brought to 'Umar ibn al-Khattaab ﷺ and he issued orders that she be flogged. It was said to him: "O *Ameer al-Mu'mineen*, her hair has started to show." He said: "There is no dignity for her, because she discourages patience when Allah enjoined it; Allah enjoined patience but she encourages panic and impatience. Allah forbade it (wailing) but she causes confusion for the living and offence to the deceased. She sells her tears and weeps for the grief of others. She is not weeping for your deceased one; rather she is weeping so she can take your money."(3)

136. Types of people with regard to the slaying of al-Husayn ibn 'Ali رضي الله عنهما

(4/553-554)

With regard to the slaying of al-Husayn ﷺ, people fall into three categories, two extremes and a moderate group. One of the two extremes says that he was rightfully killed, because he wanted to cause division among the Muslims

Eemaan, from the *hadeeth* of 'Abdullah ibn Mas'ood ﷺ

(1) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*; Muslim, *Kitaab al-Eemaan*, from the *hadeeth* of Abu Moosa al-Ash'ari ﷺ

(2) Narrated by Muslim, *Kitaab al-Janaa'iz*, from the *hadeeth* of Abu Maalik al-Ash'ari ﷺ

(3) I could not find the source of this report. [Editor]

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and create a split in their ranks, and it was proven in *as-Saheeh* from the Prophet ﷺ that he said:

> *"Whoever comes to you when you are united behind one ruler, wanting to cause division in your community, kill him."*(1)

They said: al-Husayn came when the Muslims were united behind one man and wanted to cause division in their ranks. Some of these people said that he was the first to rebel against a ruler in Islam.

The other extreme said that he was the Imam to whom obedience was obligatory and no matter of religion could be fulfilled except by means of him: no congregational prayer or *Jumu'ah* could be offered except behind someone appointed by him and no enemy could be fought except with his consent, and so on.

As for the moderate group, they are *Ahl as-Sunnah* who said neither this nor that; rather they said that he was killed unjustly as a martyr and he was not in a position of authority in the *ummah*. The *hadeeth* mentioned above cannot be applied to him because, when he heard what had been done to his paternal cousin Muslim ibn 'Aqeel,(2) he gave up the issue and demanded to be allowed to go to Yazeed, who was his paternal cousin, or to a border post or to his city. But they did not let him do that and they demanded that he surrender to them (so that they could take him captive), but he was not required to do so (according to *shari'ah*).

137. The meaning of the verse in which Allah ﷻ

(1) Narrated by Muslim in his *Saheeh, Kitaab al-Imaarah.*

(2) Muslim ibn 'Aqeel was al-Husayn's envoy to Kufah, whom he sent ahead to rally support for him, but he was captured by the governor of Kufah and executed. (Translator)

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says: "Say (O Muhammad SAW): No reward do I ask of you for this except to be kind to me for my kinship with you" [ash-Shoora 42:23]

(4/562-564)

The *Raafidi* view that the verse, **"Say (O Muhammad SAW): No reward do I ask of you for this except to be kind to me for my kinship with you**[1]**"** [*ash-Shoora 42:23*] was revealed concerning them (*Ahl al-Bayt*) is an obvious lie, because this verse appears in Soorat ash-Shoora, and Soorat ash-Shoora was revealed in Makkah. So there is no doubt that it was revealed before 'Ali married Faatimah and before she bore him al-*Hasan* and al-Husayn. 'Ali married Faatimah in Madinah in 2 AH, and did not consummate the marriage with her until after the battle of Badr, which took place in Ramadan 2 AH. We have previously discussed the verse and noted that what it refers to is, as Ibn 'Abbaas explained, the fact that there was no tribe of Quraysh but there were ties of kinship between them and the Messenger of Allah ﷺ, so he said:

> *"I do not ask you for any reward for this except that you be kind to be because of the ties of kinship between me and you."*[2]

Some writers, both *Sunni* and *Shi'i*, companions of Ahmad and others, quoted a *hadeeth* from the Prophet ﷺ which says that when this verse was revealed, they said: "O Messenger of Allah, who are these people (referred to in the verse, which they understood as meaning, "except the love of those near

(1) The *Shi'ah* interpreted this phrase as meaning "except the love of those near of kin".

(2) Narrated by al-Bukhari in his *Saheeh, Kitaab al-Manaaqib*; at-Tirmidhi, *Kitaab at-Tafseer*

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of kin)?" He said: "'Ali, Faatimah and their two sons." But this report is false, according to the consensus of the *hadeeth* scholars. What highlights that is the fact that this verse was revealed in Makkah, according to scholarly consensus. All of Soorat ash-Shoora is Makki (revealed in Makkah); in fact all of the, "family of Haa-Meem"[1] is Makki. Moreover, 'Ali did not marry Faatimah until after they had migrated to Madinah, as stated above, and al-*Hasan* and al-Husayn were not born until 3 and 4 AH, respectively. So how could it be that when this verse was revealed in Makkah, they said: O Messenger of Allah, who are these people? He said: " 'Ali, Faatimah and their two sons"?

Al-*Hafiz* 'Abd al-Ghaniy al-Maqdisi said: al-*Hasan* was born in 3 AH in the middle of Ramadan; this is the soundest opinion concerning (the date of his birth). And al-Husayn was born on the fifth of Sha'baan 4 AH or, it was said, 3 AH. I say: Those who are of this opinion say that al-*Hasan* was born in 2 AḤ, but this is *da'eef* (weak). It is proven in *as-Saheeh* that 'Ali did not consummate the marriage with Faatimah ﷺ until after the battle of Badr.

138. Ruling on cursing the dead

(4/572-574)

Moreover, cursing the dead is more serious than cursing the living, because it is proven in *as-Saheeh* that the Prophet ﷺ said:

"Do not revile the dead, for they are going to meet what

(1) The "family of Haa-Meem" is the soorahs that begin with "Haa-Meem", namely Ghaafir (40), Fussilat (41), ash-Shoora (42), az-Zukhruf (43), ad-Dukhaan (44), al-Jaathiyah (45) and al-Ahqaaf (46).

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they sent on ahead."[1]

And he said:

"Do not revile our dead lest that offend our living,"[2]

because some people were reviling Abu Jahl and other *kuffaar* like him whose relatives had become Muslim, so reviling them could cause offence to their relatives.

With regard to what is narrated from Ahmad, what is proven from him in the report of Saalih is that he said: Since when did you see your father cursing anyone? That was when it was said to him: Why don't you curse Yazeed? He said: Since when did you see your father cursing anyone? And it was proven from him that when a man mentioned al-Hajjaaj and other wrongdoers of his ilk and wanted to curse them, he said:

"No doubt! the curse of Allah is on the Zalimoon (polytheists, wrong-doers, oppressors, etc.)."

[*Hood 11:18*]

He did not like to curse any particular individual by name. The report was narrated from him about cursing Yazeed, according to which he said: Shall I not curse those whom Allah cursed? and quoted this verse as evidence. But this is a

(1) Narrated by al-Bukhari, *Kitaab al-Janaa'iz*, from the *hadeeth* of 'Aa'ishah ﷺ.

(2) Narrated by Ahmad (30/150); at-Tirmidhi, *Kitaab al-Birr wa's-Silah*, from the *hadeeth* of al-Mugheerah ibn Shu'bah.
Al-*Hafiz* al-'Iraqi said in *Takhreej al-Ihya'* (6/456): It was narrated by at-Tirmidhi from al-Mugheerah ibn Shu 'bah and its men are *thiqaat* (trustworthy), but some of them inserted between al-Mugheerah and Ziyaad ibn 'Alaaqah a man whom they did not name.
It was classed as *Saheeh* by al-Albaani in *as-Saheehah*, 5/520, no. 2397

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report that has an interrupted *isnaad* (chain of narrators) and is not proven to be from him. The verse does not speak about cursing a particular individual by name. If you were to curse anyone who commits a sin, the doer of which is cursed in the text of the Qur'an or *hadeeth*, then the majority of people could be cursed by name. But this verse is a warning of punishment in general terms; it is not necessarily going to happen to any specific individual, unless the conditions are met and the impediments are absent. This is if we assume that Yazeed did something that may be classified as severing the ties of kinship.

139. The number of Muslims slain in Baghdad because of at-Toosi and Ibn al-'Alqami

(4/592)

It is strange that these *Raafidi*s claimed to venerate the family of Muhammad ﷺ when they helped to bring the *kaafir* Tatars to Baghdad, the seat of the caliphate, and the *kuffaar* killed huge numbers of Muslims, of Banu Haashim and others, the true numbers of whom are known only to Allah ﷻ. In Baghdad they killed 1,870,000; they killed the 'Abbasid caliph and took the Haashimi women and children captive.

140. A brilliant comment concerning the situation of the Negus with his own people and how he adhered to the rulings of Islam as much as he could. It was narrated that he did not pray, give zakaah, fast, perform Hajj or engage in jihad, yet despite that he will be blessed with Paradise, because he feared Allah (by adhering to the rulings of Islam) as much

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as he could

(5/112-114)

The Negus was a Christian king but his people did not obey him in entering Islam; however some of them still became Muslim. Hence, when he died, there was no one there who could offer the funeral prayer for him, so the Prophet ﷺ offered the funeral prayer for him in Madinah. He went out to the prayer place with the Muslims, lined them up in rows, and offered the funeral prayer for him. And he informed them of his death on the day he died; he said:

"A righteous brother of yours from among the people of Abyssinia has died."(1)

He did not adhere to many or most of the teachings of Islam, because he was unable to do so. He did not migrate (hijrah), engage in *jihad*, or go on pilgrimage to the Ka'bah. Rather it was narrated that he did not offer the five daily prayers, fast the month of Ramadan or give *zakaah* as prescribed, because that would have become known to his people and they would have objected to it, and he was not able to go against them. We know for certain that he could not have judged between them according to the rulings of the Qur'an, although Allah had enjoined upon His Prophet in Madinah that if the People of the Book came to him, he should only judge between them in accordance with that which Allah had revealed, and He warned him lest they turn him far away from some of that which Allah had sent down to him (cf. 5:49), such as the ruling on the *hadd* punishment of

(1) It was narrated from a number of the *Sahabah*, namely Abu Hurayrah, Jaabir ibn 'Abdullah and 'Imraan ibn Husayn (may Allah be pleased with them all).
See: *Saheeh al-*Bukhari, *Kitaab al-Janaa'iz* and *Kitaab Manaaqib al-Ansaar*; Muslim, *Kitaab al-Janaa'iz*

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stoning for the previously-married person who committed *zina*, or rulings on requiring a fair *diyah* (blood money) on the basis of equality and justice between those of noble standing and those of lowly standing, a life for a life and an eye for an eye, and so on. The Negus could not have ruled in accordance with the Qur'an, for his people would not have accepted that.

It often happens that a man is appointed as a judge between the Muslims and the Tatars, or to a position of authority, and he has in mind some principles of justice that he wants to act upon, but he is not able to do so; rather there are people who prevent him from doing that. But on no soul does Allah place a burden greater than it can bear (cf. 2:286). 'Umar ibn 'Abd al-'Azeez was opposed and fought because of some acts of justice that he carried out, and it was said that he was poisoned because of that.

The Negus and others like him will be in Paradise, even though they did not adhere to some of the teachings and rulings of Islam that they were not able to adhere to; rather they carried out the rulings that they were able to. Hence Allah refers to this type of the People of the Book, as He says:

> **"And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account."**
>
> [*Aal 'Imraan 3:199*]

Some of the *Salaf* said that this verse was revealed

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concerning the Negus. This was narrated from Jaabir, Ibn 'Abbaas and Anas. Others said that it speaks of him and his companions, as was stated by al-*Hasan* and Qataadah; this was the view of the *Sahabah*. He was their leader, and the wording of the verse is plural; it does not refer to only one person. It was narrated that 'Ata' said: It was revealed concerning forty of the people of Najraan, thirty of the people of Abyssinia and eight of the people of Byzantium, who were followers of the religion of 'Eesa, then they believed in Muhammad ﷺ.

141. Fairness of Ahl as-Sunnah towards the sects who disagree with them

Among the Raafidis are those who are ascetics and devoted worshippers, but they are very few. There is no group among the followers of whims and desires who are more ascetic or more devoted in worship than the Khaarijis.

(5/157)

Among the *Raafidi*s there are some who are devoted worshippers, pious and ascetics, but they do not reach the same level as other deviant groups in that regard. The *Mu'tazilah* are wiser than them; they have more knowledge and greater religious commitment, and among them (the *Mu'tazilah*) lies and immoral conduct are less common than among the *Raafidi*s. Among the *Shi'ah*, the *Zaydi*s[1] are better than (the *Raafidi*s);

(1) The *Zaydi*s are the followers of Zayd ibn 'Ali ibn al-Husayn, one of the *Shi'i* sects. They believe that 'Ali was superior to the rest of the *Sahabah*, and that those who commit major sins will abide forever in Hell; they also believe in rebelling against unjust rulers. There are several groups of *Zaydi*s.
See: *at-Tanbeeh wa'r-Radd* by al-Malti (p. 46-48); *Maqaalaat al-Islamiyyeen* by al-Ash'ari, 1/136-166; *at-Tabseer fi'd-Deen* by al-Isfaraayeeni, p. 27-34; *az-Zaydiyyah* by Ahmad Subhi.

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they are closer to sincerity, justice and knowledge. Among the deviant groups there are none who are more sincere or more devoted to worship than the *Khaarijis*.

However, *Ahl as-Sunnah* deal justly and fairly with them and do not oppress or wrong them, because injustice is *haraam* in all cases, as stated above. Rather *Ahl as-Sunnah* treat all of them better than they treat one another; they are even better and more just towards the *Raafidi*s than some of the *Raafidi*s are to one another.

142. Lengthy discussion of the issue of the obligatory parts of the prayer; the punishment of the one who neglects prayer; and the ruling on the one who is ignorant of the prayer

(5/198-204)

Good deeds that are accepted expiate bad deeds. Hence the Prophet ﷺ said, in the *Saheeh hadeeth*:

> *"The five (daily) prayers, one Jumu'ah to the next and one Ramadan to the next are expiation for whatever comes in between them, so long as major sins are avoided."*(1)

If all sins could be expiated by means of the five daily prayers, there would be no need for *Jumu'ah*. But expiation is only attained by means of accepted good deeds, and most people do not attain the reward of prayer except in part, so sins commensurate with that (accepted portion of his prayer) will be expiated for him; the rest still require expiation. Hence it was narrated with more than one *isnaad* from the Prophet ﷺ that he said:

(1) Narrated by Muslim, *Kitaab at-Tahaarah*, from the *hadeeth* of Abu Hurayrah ﷺ

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"The first of his deeds for which the Muslim will be brought to account on the Day of Resurrection will be the (prescribed) prayers. If they are complete, all well and good, otherwise it will be said: 'Look and see whether he has any voluntary prayers.' If he has any voluntary prayers, his prescribed prayers will be completed from his voluntary prayers. Then the same will be done with regard to all other deeds."(1)

The making up of obligatory duties from voluntary acts is general in application; the Day of Resurrection will be the day of recompense (not striving; there will be no way to make things up on that Day). So if a person has omitted some obligatory duties and deserves punishment, but he has some voluntary deeds of the same type to his credit, they will be used to make up the shortfall and he will not be punished. If his reward is lacking and he has some voluntary deeds to his credit, they will be used to make up the shortfall and his reward will become complete. But in this world he is enjoined to repeat whatever he can of obligatory deeds he did that were flawed, or to make up for them by doing a compensatory action such as the two prostrations of forgetfulness in the prayer, or offering a compensatory sacrifice for obligatory actions omitted during Hajj, or offering *zakaat al-fitr* which has been enjoined as purification for the fasting person from idle talk and foul speech. That is because, if he is able to carry out the obligatory action then he must do so and he cannot be absolved of that responsibility; rather it is required of him

(1) Narrated by Ahmad, 13/273; Abu Dawood, *Kitaab as-Salaah*; an-Nasaa'i, *Kitaab as-Salaah*; at-Tirmidhi, *Kitaab as-Salaah* – he classed it as *Saheeh*; from the *hadeeth* of Abu Hurayrah ﷺ. It was classed as *Saheeh* by al-Haakim and adh-Dhahabi agreed with him.
It was also narrated by Ahmad, 24/293, from a number of the Companions of the Prophet ﷺ.

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as it is required of the one who did not do it. This is unlike the situation on the Day of Resurrection when he will not be able to make it up, and he will have nothing left but his good deeds.

Hence the majority of scholars are of the view that the one who failed to do one of the obligatory parts of the prayer deliberately has to repeat the prayer, so long as he is able to do so, which means repeating it within the time allocated for it. This is the view of Maalik, ash-Shaafa'i and Ahmad; however Maalik and Ahmad also say that there could be some obligatory parts that may be omitted by mistake, in which case the prostration of forgetfulness may compensate for them, and the prostration of forgetfulness is obligatory in their view. Ash-Shaafa'i said that if any obligatory part of the prayer is omitted, the prayer is rendered invalid, whether it is omitted deliberately or by mistake. In his view the prostration of forgetfulness is not obligatory, because if something is omitted from the prayer by mistake yet the prayer remains valid, then in that case the part that was omitted is not obligatory and omitting it does not render the prayer invalid. But the majority regard the prostration of forgetfulness as obligatory, such as Maalik, Abu Haneefah and Ahmad. They said that the Prophet ﷺ enjoined it, and this command implies that it is obligatory. They also say that adding anything to the prayer, if done deliberately, renders the prayer invalid according to consensus, such as adding a fifth *rak'ah* deliberately or deliberately saying the salaam before completing the prayer. But if he does that by mistake, then he should do the prostration of forgetfulness according to the *hadeeth* and according to consensus.

This prostration concerning the addition to that prayer is valid if it was done by mistake but not if it was done

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deliberately. The same applies to omissions from the prayer. So prostration may sometimes be done for something that was added and sometimes for what was omitted, as the Prophet ﷺ did the prostration of forgetfulness when he omitted the first *tashahhud*. But if someone does that deliberately, his prayer becomes invalid according to Maalik and Ahmad. As for Abu Haneefah, he may regard something as obligatory in prayer even though he says that it does not invalidate the prayer if it is omitted whether deliberately or by mistake; rather he says that a person is doing wrong by omitting it, such as failing to be at ease in the prayer or to recite *al-Faatihah*.

This is a matter concerning which the majority disagreed with him and said: if a person deliberately omits an obligatory act of the prayer, he has to repeat the prayer wherever possible, because he has not done what was enjoined upon him when he was able to do it, so it cannot be waived in his case.

In *as-Saheehayn*, (al-Bukhari and Muslim) narrated the *hadeeth* of the one who prayed badly, when the Prophet ﷺ said to him:

"Go back and pray for you have not prayed."

He instructed him to offer the prayer in which there is a sense of focus and ease.[1] This *Saheeh hadeeth* indicates that if a person omits an obligatory part of the prayer, what he has done is not prayer; rather he should be instructed to pray (as if he did not pray). The Lawgiver ﷺ did not tell him that he had not prayed except that some of the obligatory parts of the prayer were omitted. He said, *"for you have not prayed"* because the man omitted some of the obligatory parts of the

(1) The *hadeeth* was narrated by al-Bukhari, *Kitaab al-Aymaan wa'n-Nudhoor*; Muslim, *Kitaab as-Salaah*, from the *hadeeth* of Abu Hurayrah ﷺ.

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prayer, so his prayer was incomplete and was not done in the manner prescribed in the verse in which Allah says:

"but when you are free from danger, perform As-Salat (Iqamat as Salat)."

[*an-Nisa' 4:103*]

So Allah has enjoined us to do it properly. When He enjoined us to perform Hajj and 'Umrah properly, in the verse in which He says:

"And perform properly the Hajj and Umrah."

[*al-Baqarah 2:196*]

that implies that the Lawgiver has made it a must that all the obligatory parts of these actions be done; so if some of them are omitted, they must be compensated for. Thus it is known that if he does not do properly that which he is enjoined to do, and fails to do it as it should be done, then he has to repeat whatever he can or do something to compensate for it. Thus he instructed the one whom he saw praying on his own behind the row to repeat the prayer(1), and he said:

"There is no prayer for the one who prays on his own behind the row."(2)

It was classed as *Saheeh* by Ahmad ibn Hanbal, Ishaaq ibn

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(1) Narrated by Abu Dawood, *Kitaab as-Salaah*; Ibn Maajah, *Kitaab Iqaamat as-Salaah wa's-Sunnah*, from the *hadeeth* of Waabisah ibn Ma'bad ﷺ. Classed as *Saheeh* by Ibn Hibbaan.

(2) Narrated by Ibn Maajah, *Kitaab Iqaamat as-Salaah wa's-Sunnah*, from the *hadeeth* of 'Ali ibn Shaybaan ﷺ
al-Athram said, narrating from Ahmad: It is a *hasan hadeeth.*
Al-Buwaysiri said in *az-Zawaa'id*: Its *isnaad* is *Saheeh* and its men are *thiqaat.*
For more information see: *Talkhees al-Habeer* by al-*Hafiz* Ibn Hajar, 2/154

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Raahawayh, Ibn Hazm and other scholars of *hadeeth*.

If it is said that we may understand from the *hadeeth* about the one who prayed badly, that was narrated by the authors of *as-Sunan* from the *hadeeth* of Rifaa'ah ibn Raafi', that he was to be blamed for what he omitted of the prayer only, and what he did was to be counted for him, and he was not like one who did not pray at all, the response is: we agree that whoever prays but omits some obligatory parts of the prayer is not like the one who has not done anything of it at all. Indeed he will be rewarded for what he has done and will be punished for what he omitted. Rather he is instructed to repeat it so as to ward off the punishment for what he had omitted, because omitting an obligatory action is a cause of punishment. If he will be punished for omitting some of it, then he has to do all of it. If it is possible to compensate for it or it is possible to repeat what he omitted on its own, then he should do that, otherwise he has to do it with all the other actions too (that is, repeat the entire prayer), when it is not possible to do the omitted action on its own.

If it is said that doing the omitted action on its own is not regarded as an act of worship, he will not be rewarded for it in the first place,

The response to that is: the way he did the prayer was based on his own understanding, to the best of his knowledge, and he did not realise that it is not permissible to omit that particular part of the prayer, or he made the mistake out of forgetfulness, like the one who prayed without *wudu'*, or forgot to recite Qur'an, or omitted the obligatory prostration. Therefore he will be rewarded for what he did and will not be punished for what he forgot or for his mistake. But he should be instructed to repeat it, because he has not done what was enjoined upon him in the first place. This is like

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the one who sleeps (and misses the prayer), then wakes up within the time for that prayer. He should be instructed to pray, because it is obligatory for him to pray on time if possible. Otherwise he should offer the prayer whenever he wakes up, because he is enjoined to do it at that time. In cases where it is enjoined to repeat the prayer, it is thus known that it is not permissible to do the omitted action on its own (rather he has to repeat the entire prayer).

If it is said: if there is someone who prayed and deliberately omitted some obligatory actions that he knew were obligatory, the response is that he deserves to be punished, because he has sinned by doing this, and his sin may be like the sin of one who did not offer that prayer. If we assume that he may be rewarded, he will not receive the same level of reward as the one who did it as enjoined. At best it may be said that he may be rewarded commensurate with the quality of his prayer. But if he did not know that a given action was obligatory or forbidden, he will still be rewarded for what he did. Allah ﷻ says:

> **"So whosoever does good equal to the weight of an atom (or a small ant), shall see it.**
>
> **And whosoever does evil equal to the weight of an atom (or a small ant), shall see it."**
>
> [*az-Zalzalah 99:8,9*]

Reciting Qur'an, remembering Allah (*dhikr*) and calling upon Him (*du'aa'*) are still good (despite any shortcomings), because the Muslim does not deliberately pray facing any direction other than the *qiblah*, or without *wudoo,'* or without bowing or prostrating; the one who does that deliberately is subject to blame and punishment. Yet it may be the case that if he does that deliberately whilst recognising that he is

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sinning, not by way of carelessness or mockery but by way of laziness, he may still be rewarded for what he has done of it. This is like the one who omits one of the obligatory parts of Hajj that require a sacrifice to be offered to compensate for the omission. But his reward will not be like the reward of the one who does it properly as enjoined.

143. Is there a need to read the books of ahl al-kalaam?

(5/283)

In brief, the books of *ahl al-kalaam* may be useful (for the one who needs to refute their arguments), to study how they refute one another. This is something that is not needed by one who has no need to refute their false notions, because their false notions never crossed his mind and there is no one who is trying to present these notions to him (and win him over) and he is not reading books where these notions or arguments are presented. Moreover, (reading these books) will not be of any benefit to the one who does not understand the refutation of their notions; rather he may be adversely affected if he understands the specious argument of *ahl al-kalaam* but does not understand the refutation.

144. The one who utters out loud the intention (niyyah) for prayer and fasting is like one who wants to eat and says: I intend to reach out my hand to take a morsel of food and eat it, then he wants to drink and says: I intend to reach out my hand to take the cup and drink some water

(5/398-399)

A person may have ideas and intentions in his heart that he does not realise are in his heart; the presence of something

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in the heart is one thing and realising it is there is something else.

Hence you may find one of these people trying to create intention in his heart when it is already there. So you see him exhausting himself a great deal because of his ignorance. This is like the one who is affected by *waswaas* (whispers from the Shaytaan) during the prayer. That is because everyone who does an action voluntarily, knowing what he is doing, will inevitably have the intention in his heart to do it; for that to happen without intention in the heart, which is the will, is not possible.

If a person knows that he is getting up to pray, then he is intending to pray. It cannot be imagined that he would pray without intending to pray. So striving to form the intention in this case is the result of ignorance of the nature of intention and how it exists in the heart.

By the same token, if a person knows that tomorrow will be Ramadan and he is a Muslim who believes that it is obligatory to fast and he wants to fast, this is the intention (*niyyah*) of fasting, and when he has his supper, he is having the supper of a person who intends to fast.

Hence there is a difference between supper on the night before Eid and supper on the nights of Ramadan. On the night before Eid, a person know that he is not going to fast, so he does not want to fast and he does not intend to fast, and he does not eat like one who wants to fast. This is like a person who eats, drinks, walks, rides and put on his clothes; if he knows that he is going to do these things, then he inevitably intends to do them and this is his intention (*niyyah*). If he says out loud: I intend to put my hand in the vessel to take a morsel of food and eat it, then people would

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regard him as foolish. The same applies to the one who utters similar phrases when it comes to the intention (*niyyah*) to pray, purify oneself or fast.

145. If a Sahaabi issues a fatwa concerning some matter and the Sunnah is contrary to that, because a particular hadeeth did not reach him, he will be commended for his ijtihaad and will be rewarded for it, and the one who reaches the right conclusion will have a twofold reward

There are some matters concerning which 'Ali ﷺ issued fatwas according to the best of his knowledge (ijtihaad) in which he differed from the Sunnah, but he will be rewarded for his ijithaad

(6/27-29)

By the same token, with regard to all of the *Sahabah* who were qualified to engage in *ijtihaad* (and worked out issues to the best of their knowledge), if they issued a *fatwa* or ruling on the matter and the *Sunnah* was contrary to that, because a particular *hadeeth* did not reach them, they will still be rewarded for their *ijtihaad* because they were obeying the command of Allah and His Messenger in striving to reach verdicts according to the best of their knowledge. And those who strove to work it out and got it right will have a twofold reward.

However the scholars disagreed as to whether it could be said that everyone who engages in *ijtihaad* is right, or can only one of them be right?

The answer is: if what we mean by the one who is right is the one who is obedient to Allah and His Messenger, then everyone who engages in *ijtihaad* and tries his best to reach a verdict with sincerity to Allah is being obedient to Allah

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and His Messenger, because on no soul does Allah place a burden greater than it can bear, and if an individual was unable to reach the correct verdict concerning some issue, he is not to be blamed.

But if what is meant by the one who is right is the one who is aware of the rulings of Allah concerning some issue, then there can be only one who is right, and there can be only one ruling concerning the matter. This is like those who try to work out the direction of the *qiblah*. If the *ijtihaad* or effort of each one leads him to a particular direction, each of them is being obedient to Allah and His Messenger (by trying to work it out) and has fulfilled his duty by praying facing towards the direction in which he believes the Ka'bah lies. But there can be only one who has worked out the correct direction of the Ka'bah and offered his prayer facing towards it. Allah has blessed this person with knowledge and the ability to reach the correct verdict and act upon it, so his reward will be greater, just as "the strong believer is better and more beloved to Allah than the weak believer, although there is good in both."[1] Narrated by Muslim in his *Saheeh* from the Prophet ﷺ.

For example, 'Ali ﷺ issued a ruling concerning a woman whose mahr was not specified, stating that the mahr is to be waived in the event of the husband's death, even though the Prophet ﷺ had ruled in the case of Buroo' bint Waashiq that she was entitled to a mahr like that of women of similar standing.[2]

Also, 'Ali's proposal of marriage to the daughter of Abu

(1) Narrated by Muslim, *Kitaab al-Qadr*, from the *hadeeth* of Abu Hurayrah ﷺ

(2) The story was mentioned by al-*Hafiz* Ibn Hajar in *al-Isaabah*, 4/244

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Jahl provoked the anger of the Prophet ﷺ, so he withdrew the proposal.(1) And when the Prophet ﷺ tried to wake him and Faatimah up to pray at night, he gave an argument based on the belief in the divine decree. When the Prophet ﷺ said: "Why don't you two get up and pray?" 'Ali said: Our souls are in the hand of Allah; if He willed to wake us up, He would wake us up. And the Prophet ﷺ turned away, striking his thigh and saying:

"But, man is ever more quarrelsome than anything."

[*al-Kahf 18:54*] (2)

146. Insanity is of two types

1. *Permanent insanity*
2. *Intermittent insanity (which is the more common)*

(6/50)

Many or most of the insane may have periods of lucidity when they can understand things. 'Umar thought that she (the insane woman who committed *zina*) had committed *zina* during a period when she was sane and lucid. The word *majnoon* (insane) is applied to the one who is either permanently or intermittently insane. Hence the *fuqaha'* divided insanity into these two categories: permanent insanity, which is rare, and the more common type of insanity which is intermittent.

147. When Yazeed ibn 'Abd al-Malik became caliph

(1) Narrated by al-Bukhari, *Kitaab ash-Shuroot*, *Kitaab Fadaa'il Ashaab an-Nabi* ﷺ and *Kitaab an-Nikaah*; Muslim, *Kitaab Fadaa'il as-Sahabah*, from the *hadeeth* of al-Miswar ibn Makhramah ﷺ

(2) Narrated by al-Bukhari, *Kitaab at-Tafseer*, from the *hadeeth* of 'Ali ibn Abi Taalib ﷺ

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after 'Umar ibn 'Abd al-'Azeez, he wanted to follow in his footsteps, but...!

(6/200)

When 'Umar ibn 'Abd al-'Azeez became caliph, he revived that which had been erased of the *Sunnah* and justice. Then he died, and Yazeed ibn 'Abd al-Malik wanted to follow in his footsteps, but twenty shaykhs of the supporters of 'Uthmaan came to him and swore to him by Allah, besides Whom there is no other god, that when Allah appoints a man to the position of caliph, He accepts his good deeds and pardons his bad deeds, so he gave up trying to follow in the footsteps of 'Umar ibn 'Abd al-'Azeez.

148. Ten things that expiate sins

(6/205-239)

Generally speaking, the cause of punishment for the believers is sin, but the punishment in the hereafter in hell may be warded off by approximately ten things:

Repentance

The one who repents from sin is like the one who did not sin. Repentance is accepted for all sins, *kufr* (disbelief), evildoing and disobedience. Allah ﷻ says:

"Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning)."

[*al-Anfaal 8:38*]

"But if they repent, perform As-Salaah (Iqaamat-

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as-Salaah) and give Zakaah, then they are your brethren in religion."

[*at-Tawbah 9:11*]

"Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilaah (god) (none who has the right to be worshipped) but One Ilaah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful."

[*al-Maa'idah 5:73-74*]

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire."

[*al-Burooj 85:10*]

Al-*Hasan* al-Basri said: Look at this kindness and generosity; they persecuted His close friends and tortured them with fire, but He is calling them to repent. Repentance is for every believing slave, as Allah ﷻ says:

"Truly, We did offer Al-Amaanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

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So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikoon (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad SAW). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever Oft-Forgiving, Most Merciful."

[*al-Ahzaab 33:72-73*]

Allah has told us in His Book of the repentance of His Prophets and their call to repentance, as in the following verses:

"Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful."

[*al-Baqarah 2:37*]

Ibraheem and Ismaa'eel said:

"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manaasik (all the ceremonies of pilgrimage - Hajj and Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."

[*al-Baqarah 2:128*]

Moosa said:

"You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

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And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You."

[*al-A'raaf 7:155, 156*]

And Allah ﷻ says:

"He [Moosa] said: My Lord! Verily, I have wronged myself, so forgive me. Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful."

[*al-Qasas 28:16*]

"[Moosa said:] I turn to You in repentance and I am the first of the believers."

[*al-A'raaf 7:143*]

And there are similar statements in the stories of Dawood, Sulaymaan and others.

As for what is narrated from the Prophet ﷺ of seeking forgiveness, there are many, well known reports. His Companions were the best of the generations of this *ummah*; they had the greatest knowledge of Allah and feared Him the most; they were the ones who repented the most, during his lifetime and after his death. Whoever criticizes them for their mistakes and does not mention their repentance, by means of which Allah raised them in status, is being unfair towards them, such as when some of them objected to the treaty on the day of al-Hudaybiyah, but then repented from that, even though their intentions were good. Similarly, Haatib ibn Abi Balta'ah repented from his mistake.(1) Even

(1) 'Ubaydullah ibn Abi Raafi', who was the scribe of 'Ali, said: I heard 'Ali ﷺ say: The Messenger of Allah ﷺ sent us, me, al-Zubayr and al-Miqdaad, and he said: "Go to the garden of Khaakh, in which you will find a woman riding a camel with whom there is a letter, and take it from her." We set out, with our horses galloping, and we found the woman. We said: Give us the letter. She said: I

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those among them who committed *zina* repented in such a manner that if the collector of the *maks* (a *haraam* kind of tax) were to repent in that way, he would be forgiven, as in the story of Maa'iz ibn Maalik. He came to the Prophet ﷺ until he purified him by carrying out the *hadd* punishment on him,[1] and the Ghaamidi woman did likewise after him.

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do not have a letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we brought it to the Messenger of Allah ﷺ, and in it (was written): From Haatib ibn Abi Balta'ah to some of the *mushrik*een of Makkah, telling them something about the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "O Haatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraysh – Sufyaan said: he was an ally of theirs, but he was not one of them – and the *Muhaajireen* with you have relatives who will protect their families, and I wanted, as I have no blood ties among them – to do them a favour so that they would protect my family. I did not do it out of *kufr* or because I apostatized from my religion, or because I approved of *kufr* after becoming Muslim. The Messenger of Allah ﷺ said: "He has spoken the truth." 'Umar said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.'" Then Allah revealed the words: "O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends" [al-Mumtahanah 60:1].

Narrated by Muslim in his *Saheeh*, *Kitaab Fadaa'il as-Sahabah*.

(1) It was narrated that Buraydah said: Maa'iz ibn Maalik came to the Prophet ﷺ and said: O Messenger of Allah, purify me! He said: "Woe to you, go back and seek forgiveness from Allah and repent to Him." He came back shortly after that and said: O Messenger of Allah, purify me! He said: "Woe to you, go back and seek forgiveness from Allah and repent to Him." He came back shortly after that and said: O Messenger of Allah, purify me! The Prophet ﷺ said something similar, then when it was the fourth time the Messenger of Allah ﷺ said to him: "From what should I purify you?" He said: From *zina*. The Messenger of Allah ﷺ asked, "Is he insane?" and

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At the time of 'Umar and others, if one of them drank alcohol he would go to his leader and say: Purify me and carry out the *hadd* punishment on me. This was the attitude of the one among them who committed a major sin when he knew that it was *haraam*, so how about if one of them committed a minor sin or made a mistake, thinking that it was the right thing to do, then realised it was a mistake? 'Uthmaan ibn 'Affaan repented openly from things that people objected to

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he was told that he was not insane. He said: "Has he drunk wine?" A man got up and smelt his breath, and he did not find any smell of wine. The Messenger of Allah ﷺ said: "Did you commit *zina*?" He said: Yes. So he ordered that he be stoned. The people were of two minds about him. Some said: He is doomed, he has been encompassed by his sin. Others said: There is no repentance better than that of Maa'iz; he came to the Prophet ﷺ and put his hand in his, and said: Kill me with stones. This (controversy) carried on for two or three days, then the Messenger of Allah ﷺ came when they were sitting. He greeted them with salaam then sat down, and said: "Pray for forgiveness for Maa'iz ibn Maalik." They said: May Allah forgive Maa'iz ibn Maalik. The Messenger of Allah ﷺ said: "He has repented in such a way that if it were to be divided among a nation it would be sufficient for them."

Then a woman from Ghaamid from al-Azd came to him and said: O Messenger of Allah, purify me. He said: "Woe to you! Go back and seek forgiveness from Allah and repent to Him." She said: I think that you want to turn me away as you turned Maa'iz away. He said: "Why is that?" She said that she was pregnant as a result of *zina*. He said: "You have done that?" She said: Yes. He said to her: "Not until you give birth to that which is in your womb." A man among the *Ansaar* sponsored her until she gave birth, then he came to the Prophet ﷺ and said: The Ghaamidi woman has given birth. He said: "We will not stone her and leave her young child with no one to breastfeed him." A man among the *Ansaar* said: I will take responsibility for his breastfeeding, O Prophet of Allah. Then he had her stoned.

Narrated by Muslim in his *Saheeh*, *Kitaab al-Hudood*

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and he realised that they were objectionable. This is narrated in well known reports from him ﷺ. Similarly, 'Aa'ishah ﷺ regretted travelling to Basra, and whenever she remembered it she would weep until her *khimaar* (headcover) became wet. Talhah regretted what he thought was his failure to support 'Uthmaan and 'Ali, and so on. Az-Zubayr regretted joining the campaign on the day of the (battle of) the Camel.

'Ali ibn Abi Taalib ﷺ regretted things he did of fighting and other matters. He used to say: "I failed in such a way that there is no justification for it; I shall be more careful in the future and I shall consult others." During the nights of Siffeen he used to say: "How smart was the stance taken by 'Abdullah ibn 'Umar and Sa'd ibn Maalik, for if it is correct, the reward will be great and if it is wrong then the consequences will not be serious."

'Ali used to say: "O *Hasan*, O *Hasan*, your father never thought that the matter would go so far; your father wishes that he had died twenty years before this," as his attitude changed after he came back from Siffeen.

And he used to say: "Do not resent the rulership of Mu'aawiyah, for if you lose him you will see heads flying from shoulders."

This was narrated from 'Ali ﷺ with two or three *isnaad*s, and there are numerous reports with many narrators which indicate that he hated the direction that developments took when he saw people dissenting and becoming divided, and he saw the spread of evil, which made him feel that if he had the opportunity to start all over again, he would not have done what he did. In conclusion, we do not need to know that every specific person repented, but we do know that repentance is prescribed for all people, for the Prophets

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and others. Allah ﷻ raises His slave in status by means of repentance, if He tests him by causing him to engage in (sin) that requires repentance.

What matters is how a person reaches perfection in the end, and not the shortcomings that he may have in the beginning. Allah ﷻ loves those who repent and He loves those who purify themselves; by means of repentance He replaces bad deeds with good deeds.

Committing a sin then repenting is a process that causes one to attain true servitude (*'uboodiyyah*), humble oneself, call upon Allah and other things that cannot be attained without that.

Hence some of the early generation said: "A person may commit a sin and enter Paradise because of it, or he may do a good deed and enter Hell because of it. Hé may commit a sin which is always on his mind, and every time he remembers that he repents to Allah, calls upon Him and humbles himself before Him, and thus he will enter Paradise because of it. Or he may do a good deed and be filled with self admiration, and thus enter Hell because of it."

In another report it says:

"If you did not sin, I would fear for you that which is greater than sin, namely self admiration."[1]

According to another report:

"If repentance were not the dearest thing to Him, He would not have tested with sin the dearest of His

(1) Narrated by al-'Iraqi in *Takhreej al-Ihya'*: it was narrated by al-Bazzaar, Ibn Hibban in *ad-Du'afa'*, and al-Bayhaqi in *ash-Shu'ab*, from the *hadeeth* of Anas. Its *isnaad* includes Salaam ibn Abi's-Sahba'. Al-Bukhari said: He is munkar al-*hadeeth* (i.e., his *hadeeth* is to be rejected).

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creation to Him."

According to another report:

"Allah ﷻ says: Those who remember Me are the ones who are as if they are sitting with Me; those who give thanks to Me are those who deserve more blessing from Me; those who obey Me are those who are honoured by Me; those who disobey Me, I shall never cause them to despair of My mercy if they repent, as I am their beloved. For Allah loves those who repent and He loves those who purify themselves. But if they do not repent: then I am their Physician, I shall test them with calamities in order to purify them of shortcomings. And the one who repents is the beloved of Allah, whether he is young or old."(1)

1. Seeking forgiveness

Seeking forgiveness comes under the heading of supplication (*du'a*) and asking. It is accompanied by repentance in most cases and is enjoined. But a person may repent and not offer supplication, or he may offer supplication and not repent. In *as-Saheehayn* it is narrated from Abu Hurayrah that the Prophet ﷺ said in a *hadeeth qudsi*:

"A man committed a sin and said: 'O Lord, forgive me my sin.' Allah, may He be blessed and exalted, said: 'My slave has committed a sin, and he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me my sin.' Allah, may He be blessed and exalted, said: 'My slave has committed a sin, and

(1) Shaykh al-Albaani said in *as-Silsilah ad-Da'eefah* (9/382): It has signs of being from the Isra'eeliyyaat (reports from Jewish sources).

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he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me my sin.' Allah, may He be blessed and exalted, said: 'My slave has committed a sin, and he knew that he has a Lord Who forgives sin, and calls people to account for sin. I have forgiven My slave."

According to a report narrated by Muslim: "Let him do what he wishes."[1]

Repentance erases all bad deeds, and nothing can erase all sins except repentance, for Allah will not forgive association of others with Him (*shirk*), but He may forgive sins less than that for whomever He wills. However, concerning repentance, Allah ﷻ says:

"Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."

[*al-Zumar 39:53*]

This is for the one who repents. Hence Allah ﷻ says: **"Despair not of the Mercy of Allah;"** rather repent to Him. And He says after that:

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped."

[*az-Zumar 39:54*]

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(1) Narrated by al-Bukhari, *Kitaab at-Tawheed*; Muslim, *Kitaab at-Tawbah*, from the *hadeeth* of Abu Hurayrah ﷺ

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As for seeking forgiveness without repenting, this does not mean that one will be forgiven but it may be one of the means.

2. *Righteous deeds*

Allah ﷻ says:

"Verily, the good deeds remove the evil deeds (i.e. small sins)."

[*Hood 11:114*]

The Prophet ﷺ said to Mu'aadh ibn Jabal, advising him:

"O Mu'aadh, fear Allah wherever you are; follow a bad deed with a good deed and it will erase it; and treat people with a good attitude."(1)

In *as-Saheeh* it is narrated that the Prophet ﷺ said:

"The five daily prayers, from one Jumu'ah to another and from one Ramadan to another are expiation for what comes between them, so long as major sins are avoided."(2)

It was narrated in *as-Saheehayn*.

In *as-Saheeh* it is narrated from the Prophet ﷺ:

"Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven him."(3)

And he said:

(1) Narrated by Ahmad in *al-Musnad*, 36/312 from the *hadeeth* of Mu'aadh ﷺ. Also narrated by at-Tirmidhi, *Kitaab al-Birr wa's-Silah*, from the *hadeeth* of Abu Dharr al-Ghifaari ﷺ. He said: This is a *hasan Saheeh hadeeth*.

(2) I could not find this in al-Bukhari; rather it is in *Saheeh Muslim*, *Kitaab at-Tahaarah*, from the *hadeeth* of Abu Hurayrah. [Editor]

(3) Narrated by al-Bukhari, *Kitaab al-Eemaan*, *Kitaab as-Sawm* and *Kitaab Fadl Laylat al-Qadr*; Muslim, *Kitaab al-Musaafireen*, from the *hadeeth* of Abu Hurayrah ﷺ

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"Whoever performs Hajj *to this House and does not commit any obscenity [rafath] or commit any evil will go back (free of) sin as on the day his mother bore him."*(1)

And he said:

"What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?" They said: No. He said: "That is how the five prayers are, Allah erases sins by means of them as water erases dirt."(2)

All of these reports are in *as-Saheeh.*

And he said:

"Charity extinguishes sin as water extinguishes fire."(3)

Narrated and classed as *Saheeh* by at-Tirmidhi.

Allah ﷻ says:

"O You who believe! Shall I guide you to a commerce that will save you from a painful torment?

That you believe in Allah and His Messenger (Muhammad SAW), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!

(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of Adn - Eternity

(1) Narrated by al-Bukhari, *Kitaab al-*Hajj; Muslim, *Kitaab al-*Hajj, from the *hadeeth* of Abu Hurayrah ﷺ

(2) Narrated by al-Bukhari, *Kitaab Mawaaqeet as-Salaah*; Muslim, *Kitaab al-Masaajid*

(3) Narrated by at-Tirmidhi, *Kitaab al-Eemaan*, from the *hadeeth* of Mu'aadh ibn Jabal ﷺ. He said: This is a *Saheeh hasan hadeeth.*

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(Adn (Edn) Paradise), that is indeed the great success."

[*as-Saff 61:10-12*]

In *as-Saheeh* it says:

"The martyr will be forgiven everything except debt."(1)

As for the report which says, *"Debt will be forgiven for the martyr who is killed at sea,"*(2) its *isnaad* is *da'eef*; rather debt is a right owed to a human being so it must be paid off.

In *as-Saheeh* it says:

"Fasting on the day of 'Arafah is expiation for two years, and fasting on the day of 'Ashoora' is expiation for one year."(3)

There are many similar texts; discussing all these *hadeeth*s would take too long.

Someone may say: If my sin is expiated by means of the five daily prayers, then what will *Jumu'ah* and Ramadan expiate, and what will fasting the day of 'Arafah and

(1) Narrated by Muslim, *Kitaab al-Imaarah*, from the *hadeeth* of 'Abdullah ibn 'Amr ibn al-'Aas ﷺ

(2) It was narrated from Saleem ibn 'Aamir, who said: I heard Abu Umaamah say: I heard the Messenger of Allah ﷺ say: "The martyr at sea is like two martyrs on land, and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a lifetime spent in obedience to Allah. Allah has appointed the Angel of Death to seize souls, except for the martyr at sea, for Allah Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and his debt."
Narrated by Ibn Maajah, *Kitaab al-Jihad*. Shaykh al-Albaani clearly stated that it is fabricated, as it says in *as-Silsilah ad-Da'eefah*, 2/222

(3) Narrated by Muslim, *Kitaab as-Siyaam*, from the *hadeeth* of Abu Qataadah al-*Ansaari* ﷺ

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'Ashoora' expiate? Some people may respond by saying that their status will be raised thereby if there are no bad deeds to be expiated.

But first of all we should establish that the deeds by means of which Allah erases sins and expiates bad deeds are those that are accepted. Allah only accepts (good deeds) from the pious.

There are three interpretations of the verse in which Allah says: **"Verily, Allah accepts only from those who are Al-Muttaqoon (the pious)."** [*al-Maa'idah 5:27*]; two are extreme and one is moderate. The *Khaarijis* and *Mu'tazilah* say that Allah only accepts good deeds from the one who avoids major sins; in their view no good deed is accepted from the one who commits major sins.

The *Murji'ah* say that good deeds are accepted from anyone, provided *shirk* (associating others with Allah) is avoided.

The *Salaf* and the Imams say that good deeds are only accepted from the one who displays sincerity, devotion and fear of Allah in that particular deed, so he does it as it was enjoined, sincerely for the sake of Allah ﷻ alone.

Al-Fudayl ibn 'Iyaad said concerning the verse, **"That He might try you, which of you is the best in deeds."** [Hood 11:8; al-Mulk 67:2]: "(That is,) to see which of your deeds will be done most sincerely and most correctly". It was said: "O Abu 'Ali: what do you mean by most sincerely and most correctly?" He said: "If the deed is sincere but is not correct, it will not be accepted, and if it is correct but is not sincere, it will not be accepted, unless it is done both sincerely and correctly. Sincere means that it is done (only) for the sake of Allah and correct means that it is in accordance with the

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Sunnah."

If the one who commits major sins shows devotion and sincerity towards Allah when doing a particular righteous deed, Allah will accept it from him; if one who is better than him (in terms of religious commitment) does not show devotion and sincerity towards Allah when doing a particular deed, it will not be accepted from him, even if another good deed is accepted from him, because Allah only accepts deeds from the one who does it in the manner enjoined.

In *as-Sunan* it is narrated from 'Ammaar, from the Prophet ﷺ that he said:

> *"A person may finish his prayer with nothing recorded of it except half of it or one third or one quarter..."* until he mentioned one tenth of it.(1)

Ibn 'Abbaas said: "Nothing of your prayer will be recorded to your credit except that in which you had proper focus of mind."

In the *hadeeth* it says:

> "There may be a fasting person whose share of his fast is thirst, and there may be a person who prays *qiyaam* (prayers at night) whose share of his *qiyaam* is a sleepless night."(2)

Something similar may be said concerning Hajj, *jihad*, and so on.

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(1) Narrated by Abu Dawood, *Kitaab as-Salaah*, from the *hadeeth* of 'Ammaar ibn Yaasir ﷺ. The *hadeeth* was classed as *hasan* by Shaykh al-Albaani in *Saheeh al-Jaami'*, 2/65

(2) Narrated by Ahmad in *al-Musnad*, 14/445; Ibn Maajah in *as-Sunan, Kitaab as-Siyaam*, from the *hadeeth* of Abu Hurayrah ﷺ.
The *hadeeth* was classed as *Saheeh* by Shaykh Ahmad Shaakir and Shaykh al-Albaani (may Allah have mercy on them)

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According to the *hadeeth* of Mu'aadh which is narrated with both *mawqoof* and *marfoo' isnaad*s in *as-Sunan*,

> "Joining a military campaign (*jihad*) is of two types: as for that in which one seeks the Countenance of Allah, obeys the leader, spends the best of his wealth, deals with ease with his associates, avoids mischief and refrains from taking anything unlawfully from the war booty, there is nothing equal to that. But as for that in which one does not seek the Countenance of Allah, does not obey the leader, does not spend the best of his wealth, does not deal with ease with his associates, does not avoid mischief and does not refrain from taking anything unlawfully from the war booty, it is sufficient for such a person if he comes back empty-handed."(1)

It was said to one of the *Salaf*: "There are a lot of pilgrims travelling for Hajj." He said: "The travellers are many but the pilgrims are few." And there are many similar examples. Erasing of sins and expiation only occur by means of what is accepted of good deeds, but most people fall short in good deeds, even in the prayer itself. The blessed one is the one for whom half of it is recorded to his credit, yet he does many bad deeds. Hence some sins may be expiated by means of what is accepted of the five daily prayers, and some may be expiated by means of what is accepted of *Jumu'ah* prayer, and some may be expiated by means of what is accepted of the Ramadan fast, and so on with regard to other righteous deeds. But not every good deed erases a bad deed; rather the erasing of sins may sometimes be applied to minor sins and

(1) Narrated by Abu Dawood, *Kitaab al-Jihad*; an-Nasaa'i, *Kitaab al-Jihad*, from the *hadeeth* of Mu'aadh ibn Jabal ﷺ.
It was classed as *hasan* by Shaykh al-Albaani in *as-Saheehah*, no. 199

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sometimes to major sins.

A man may do a particular deed sincerely, with full humility and servitude towards Allah, thus Allah may forgive him for major sins by means of that deed, as it is narrated in at-Tirmidhi, Ibn Maajah and elsewhere from 'Abdullah ibn 'Amr ibn al-'Aas, from the Prophet ﷺ that he said:

> *"Allah will bring forth a man from my ummah before all creatures on the Day of Resurrection, then ninety-nine scrolls (the records of his bad deeds) will be spread out for him, each of which will reach as far as the eye can see, then He will say: 'Do you deny any of this?' He will say: 'No, O Lord.' He will say: 'You will not be wronged.' Then a piece of paper the size of the palm (of his hand) will be presented to him on which is written: 'I bear witness that there is no god but Allah.' And He will say: 'What comparison can there be between this piece of paper and these scrolls?' This piece of paper will be placed in one pan (of the Balance) and the scrolls will be placed in the other pan, and the piece of paper will go down (because it will weigh heavily) and the scrolls will go up (because they will be lighter)."*[1]

This is the case of one who says it (*Laa ilaaha ill-Allah*) with sincerity and devotion, as this person said it. Otherwise, some people who committed major sins will enter Hell, all of whom used to say *Laa ilaaha ill-Allah*, because their saying it will not outweigh their bad deeds as it did in the case of the one with the piece of paper (mentioned in the *hadeeth* quoted above).

Similarly in *as-Saheehayn* it is narrated from the Prophet ﷺ that he said:

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(1) Its source has been discussed above. See heading no. 74

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"Whilst a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, then he came out. There he saw a dog that was panting and biting the ground out of thirst. The man said: this dog is feeling the same thirst that I felt. So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog. Allah appreciated (his action) and forgave him."(1)

According to another version narrated in *as-Saheehayn*:

"A prostitute saw a dog on a hot day that was circling a well and its tongue was hanging out because of thirst. She drew some water for it in her shoe, and she was forgiven."

According to another version narrated in *as-Saheehayn*, she was a prostitute from among the Children of Israel.

In *as-Saheehayn* it is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said:

"Whilst a man was walking on the road, he found a thorny branch on the road, so he removed it. Allah appreciated that and forgave him."(2)

It was narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said:

"A woman entered Hell because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died (of starvation)."(3)

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(1) Narrated by al-Bukhari, *Kitaab ash-Shurb wa'l-Musaaqaah* and *Kitaab al-Mazaalim*; Muslim, *Kitaab as-Salaam*, from the *hadeeth* of Abu Hurayrah ﷺ

(2) Narrated by al-Bukhari, *Kitaab al-Adhaan*; Muslim, *Kitaab al-Birr wa's-Silah wa'l-Adab*, from the *hadeeth* of Abu Hurayrah ﷺ

(3) Narrated by al-Bukhari, *Kitaab Bad' al-Khalq*; Muslim, *Kitaab al-*

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This prostitute gave water to the dog with sincere devotion and faith in her heart, so she was forgiven. Otherwise, not every prostitute who gives water to a dog will be forgiven. Similarly, the man who moved the thorny branch from the road did so with great sincerity and devotion in his heart, so he was forgiven because of that.

Deeds vary with regard to the level of acceptance and reward according to the level of faith and sincerity in the heart. Two men may be standing side-by-side in the same row, yet the difference in the quality of their prayer may be like the distance between heaven and earth. Not everyone who removes a thorny branch from the road will be forgiven.

Allah ﷻ says:

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him."

[*al*-Hajj *22:37*]

People do similar acts of offering sacrifices, but it is not the blood that is shed or the meat that is eaten or given in charity that reaches Him; rather it is piety and sincerity in the heart that reaches Him.

According to a report, two men may be standing in the same row and the difference between their prayers may be like the difference between East and West.[1]

Once we understand that outward actions may be of

Birr wa's-Silah wa'l-Adab, from the *hadeeth* of Ibn 'Umar ﷺ

(1) It was narrated by Ibn al-Mubaarak in *az-Zuhd*, no. 96, from Hassaan ibn 'Atiyyah as follows: "Two men may offer the same prayer and the difference in virtue between them may be like the difference between heaven and earth. Then he explained that by stating that one of them may be focusing on Allah in his heart and the other one may be distracted and heedless."

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greater or lesser value depending on what is in the heart (of devotion and sincerity), and that what is in the heart varies and no one knows the level of faith in the heart except Allah, then we will understand that what the Messenger ﷺ said it is completely true and there is no contradiction in what he said. Allah ﷻ says:

> **"And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning)."**
>
> [*al-Mu'minoon 23:60*]

In at-Tirmidhi and elsewhere it is narrated that 'Aa'ishah (رضي الله عنها) said: "O Messenger of Allah, does this verse refer to the one who commits *zina*, steals or drinks alcohol and fears that he may be punished?" He said:

> *"No, O daughter of as-Siddeeq; rather it refers to the man who fasts, prays and gives charity, and fears that Allah will not accept it from him."*[1]

It is proven in *as-Saheehayn* that the Prophet ﷺ said:

> *"Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a unit of measure) given by one of them, or half of that."*[2]

That is because of the faith that they had in their hearts

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(1) Narrated by at-Tirmidhi, *Kitaab Tafseer al*-Qur'an; Ibn Maajah, *Kitaab az-Zuhd*; al-Haakim, *al-Mustadrak*, 2/427. He (al-Haakim) classed it as *Saheeh* and adh-Dhahabi agreed with him. See *as-Silsilah as-Saheehah*, 1/255-256

(2) Narrated by al-Bukhari, *Kitaab Ashaab al-Nabi* ﷺ; Muslim, *Kitaab Fadaa'il as-Sahabah*, from the *hadeeth* of Abu Sa'eed al-Khudri رضي الله عنه

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when spending (for the sake of Allah) in the early days of Islam when the Muslims were few and there was a great deal of discouragement. This may be understood by anyone with insight and experience of life who knows about the trials and hardships that people may be exposed to and how that could have an impact on people. It is on this basis that we understand that there will never be anyone else like Abu Bakr ﷺ, for no one could match the level of certainty and faith in his heart.

Abu Bakr ibn 'Ayyaash said: "Abu Bakr was not superior to them because he prayed and fasted a great deal; rather it was because of something that resided in his heart."

By the same token, all the *Sahabah*, by virtue of their accompanying the Messenger ﷺ, believing in him and striving in *jihad* alongside him attained a level of faith and certainty that no one else will reach after them.

It is proven in *Saheeh Muslim* from Abu Moosa that the Prophet ﷺ raised his head to look at the sky, and he often raised his head to look at the sky, and said:

> *"The stars are a source of security for the sky and when the stars disappear, there will come to the sky what it was warned about. I am a source of security for my companions, and when I am gone there will come to my companions what they were warned about. And my companions are a source of security for my ummah, and when my companions are gone there will come to my ummah what they were warned about."*(1)

In *as-Saheeh* it is narrated that he ﷺ said:

"There will come to the people a time when groups of people

(1) Narrated by Muslim, *Kitaab Fadaa'il as-Sahabah*

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will go out to fight (in jihad), and it will be said to them: Is there anyone among you who accompanied the Messenger of Allah ﷺ? and it will be said: Yes, and thus victory will be granted to them. – According to another version: Is there anyone among you who saw the Messenger of Allah ﷺ? and they will say: Yes, and thus victory will be granted to them. – Then there will come to the people a time when groups of people will go out to fight (in jihad) and it will be said: Is there anyone among you who accompanied the companions of the Messenger of Allah ﷺ? They will say: Yes, and thus victory will be granted to them."(1)

It is proven that the Prophet ﷺ praised the first three generations in a number of *Saheeh hadeeth*s. According to the *hadeeth* of Ibn Mas'ood and 'Imraan ibn Husayn he said:

"The best of generations are my generation, then those who follow them, then those who follow them."

Some narrators were not certain whether he mentioned two or three generations after his.

The point is that the virtue and reward of good deeds is not connected only to their outward form; rather it is connected to what is in the heart (of faith and sincerity), and people vary greatly in that regard. This is the evidence quoted by those who regard any of the *Sahabah* as superior to any of those who came after them. The scholars are unanimously agreed that the *Sahabah* as a group are superior to the *Taabi'een* as a group, but is each one of the *Sahabah* superior to each one of those who came after them; for example, is Mu'aawiyah superior to 'Umar ibn 'Abd al-'Azeez?

Al-Qaadi 'Iyaad and others narrated two views concerning

(1) Narrated by al-Bukhari, *Kitaab al-Jihad*; Muslim, *Kitaab Fadaa'il as-Sahabah*, from the *hadeeth* of Abu Sa'eed al-Khudri.

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that and stated that the majority regard each one of the *Sahabah* as superior to anyone who comes after them. This was narrated from Ibn al-Mubaarak, Ahmad ibn Hanbal, and others. They believe that this is the case even if the deeds of some of the *Taabi'een* are greater. For example, the justice of 'Umar ibn 'Abd al-'Azeez is greater and more evident than the justice of Mu'aawiyah, and he had less interest in worldly matters than Mu'aawiyah, but what matters before Allah is the level of faith and sincerity in the heart.

The Prophet ﷺ said:

> *"...if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a unit of measure) given by one of them, or half of that."*

They said: "We may note that the deeds of some of those who came after the *Sahabah* may have been greater in number than the deeds of some of the *Sahabah*, but how could we know whether the faith and sincerity in the heart (of one who came later) was greater than that in the heart of (the Sahaabi)?" The Prophet ﷺ told us that a mountain of gold spent by those who became Muslim after al-Hudaybiyah is not equivalent to half a *mudd* spent by those who came to Islam earlier.

The benefits that reached the people through the justice of 'Umar ibn 'Abd al-'Azeez are well known, but all he did was restore the people's rights and treat them justly. Even if we assume that what he gave them was from his own wealth and he gave it to them in charity, that would be little compared to what the earlier Muslims gave. How could anyone acquire the equivalent of Uhud in gold in order to spend it, when even if he spent such an amount it would not be equal to half a *mudd* (spent by the *Sahabah*)? Hence one of

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the *Salaf* said: "Dust that entered Mu'aawiyah's nose when he was (fighting in *jihad*) alongside the Messenger of Allah ﷺ is better than the deeds of 'Umar ibn 'Abd al-'Azeez."

This matter requires further discussion; this is not the place for it.

Our point here is that one of the means by which Allah erases bad deeds is good deeds, and good deeds (of the same type) may vary in virtue according to what is in the doer's heart of faith and piety. Thus we may conclude that one who is lower in status than the *Sahabah* may have some good deed to his credit by means of which bad deeds for which he may be criticised could be erased – so how about the *Sahabah* (wouldn't their great deeds erase the few mistakes they may have committed)?

3. *Supplication for the believers*

The funeral prayer offered for the deceased by the Muslims, and their supplication for him, are among the means of attaining forgiveness. The same is also true of their supplication and prayers for forgiveness outside of the funeral prayer. The Muslims are still offering supplication for the *Sahabah*.

4. *The supplication of the Prophet ﷺ and his prayer for forgiveness during his lifetime*

On the Day of Resurrection, he will intercede for some people. The *Sahabah* are more deserving of his supplication and intercession during his lifetime and on the Day of Resurrection.

5. *What may be done after a person's death of good deeds and giving the reward to him*

Such as giving charity on his behalf, performing Hajj on

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his behalf and fasting on his behalf. It is proven in *Saheeh hadeeth*s that the reward for that will reach the deceased and benefit him. This is different from the supplication of his child, which is part of his good deeds. The Prophet ﷺ said:

> *"When a man dies, his good deeds come to an end except three: ongoing charity, beneficial knowledge and a righteous son who will pray for him."*(1)

Narrated by Muslim. His child is part of his earnings and the child's supplication is regarded as part of his deeds, unlike the supplication of people other than his child, which is not regarded as part of his deeds but Allah will benefit him thereby.

6. Worldly calamities by means of which Allah expiates sins

It is narrated in *as-Saheeh* that the Prophet ﷺ said:

> *"No pain, hardship, distress, worry, grief or harm befalls a believer, not even a thorn that pricks him, but Allah will expiate some of his sins thereby."*(2)

In *as-Saheehayn* it was narrated that the Prophet ﷺ said:

> *"The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind pushes it upright sometimes and bends it flat sometimes. And the likeness of the hypocrite is that of a cedar standing firmly, until it is uprooted in one go."*(3)

Similar words were narrated from the Prophet ﷺ in many *mutawaatir hadeeth*s.

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(1) Narrated by Muslim, *Kitaab al-Wasiyyah*, from the *hadeeth* of Abu Hurayrah

(2) Narrated by Muslim, *Kitaab al-Birr wa's-Silah wa'l-Adab* from the *hadeeth* of 'Aa'ishah رضي الله عنها

(3) Narrated by al-Bukhari, *Kitaab at-Tawheed*; Muslim, *Kitaab Sifaat al-Munaafiqeen wa Ahkaamihim*

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The *Sahabah* (may Allah be pleased with them all) were subjected to calamities that affected them individually and on a collective basis, such as the calamities that occurred during the turmoil (*fitnah*). If there was nothing but the fact that many of them were killed and those who survived were affected by the loss of their families and relatives, or by loss of property or injuries or dismissal from positions of authority and so on, all of these are means by which Allah expiates the sins of believers other than the *Sahabah*, so how about the *Sahabah* themselves? Their sins were definitely expiated by these means. It is proven in *as-Saheeh* that the Prophet ﷺ said:

> *"I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my ummah be destroyed by famine, and He granted me that. I asked Him not to send against them an enemy from without who would eradicate them all, and He granted me that. And I asked him not to let their enmity be among themselves and He withheld that from me."*(1)

In *as-Saheeh* it is narrated that when the verse, **"Say: He has power to send torment on you from above."** [al-An'aam 6:65] was revealed, the Prophet ﷺ said: *"I seek refuge in Your Countenance"*; *"or from under your feet."* The Prophet ﷺ said: *"I seek refuge in Your Countenance;"* *"or to cover you with confusion in party strife, and make you to taste the violence of one another."* He said: *"This is easier to bear."*(2)

This (internal strife and fighting one another) is something that must inevitably befall the *ummah*. The *Sahabah* (may Allah be pleased with them) were less divided among

(1) Narrated by Muslim, *Kitaab al-Fitan wa Ashraat as-Saa'ah*, from the *hadeeth* of Thawbaan and Sa'd ibn Abi Waqqaas ﷺ

(2) Narrated by al-Bukhari, *Kitaab at-Tafseer*, from the *hadeeth* of Jaabir ibn 'Abdillah ﷺ

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themselves than those who came after them. The further removed we are from the time of the Prophet ﷺ, the greater the division and discord.

Hence there was never any blatant innovation during the caliphate of 'Uthmaan, but when he was killed and the people became divided, there emerged two innovations that were exact opposites, the *Khaarijis* who regarded 'Ali as a *kaafir*, and the *Raafidi*s who believed that he was an infallible Imam, a prophet or even divine.

Then at the end of the era of the *Sahabah*, during the rule of Ibn az-Zubayr and 'Abd al-Malik ibn Marwaan, there emerged the innovation of the *Murji'ah* and *Qadaris*; and at the beginning of the era of the *Taabi'een*, at the end of the Umayyad caliphate, there emerged the innovation of the *Jahamis* who denied the divine attributes, and those who likened Allah to His creation; no such thing had occurred during the era of the *Sahabah*. Something similar may be said concerning internal strife or fighting. Under the rule of Mu'aawiyah ﷺ the people had been united and had fought their enemies. But when Mu'aawiyah died, al-Husayn was killed and Ibn az-Zubayr was besieged in Makkah, then came the turmoil of al-Harrah in Madinah.

When Yazeed died, there was turmoil in Syria between Marwaan and ad-Dahhaak in Marj Raahit, al-Mukhtaar led a rebellion that resulted in the killing of Ibn Ziyaad, and there was a great deal of fighting and killing. Then Mus'ab ibn az-Zubayr came and killed al-Mukhtaar, and there was more turmoil. Then 'Abd al-Malik ibn Marwaan came and killed Mus'ab ibn az-Zubayr and there was more turmoil. 'Abd al-Malik sent al-Hajjaaj to 'Abdullah ibn az-Zubayr, and he besieged him for a while, then he killed him and there was more turmoil. When al-Hajjaaj was appointed as governor of

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Iraq, Ibn al-Ash'ath rebelled against him with a large number of people of Iraq, and there was a great deal of turmoil. All of this happened after the death of Mu'aawiyah. Then came the turmoil of Ibn al-Muhallab in Khorasan, the killing of Zayd ibn 'Ali in Kufah, and the killing of many other people. Then Abu Muslim and others rebelled in Khorasan and there was a great deal of war and turmoil that it would take too long to describe here. And so it continued. There was no Muslim king better than Mu'aawiyah nor were the people under any king better off than at the time of Mu'aawiyah, if his rule is compared to the rule of the kings who came after him. But if it is compared to the rule of Abu Bakr and 'Umar, then the difference is obvious.

Abu Bakr al-Athram narrated, and it was narrated via him by Ibn Battah: Muhammad ibn 'Amr ibn Jablah told us, Muhammad ibn Marwaan told us, from Yoonus, from Qataadah who said: "If a man like Mu'aawiyah were appointed over you, most of you would say, This is the Mahdi."

It was also narrated by Ibn Battah with two proven *isnaad*s from al-A'mash from Mujaahid who said: "If you had lived during the rule of Mu'aawiyah, you would have said: 'This is the Mahdi.'"

It was narrated by al-Athram: Muhammad ibn Hawwaash told us: Abu Hurayrah al-Maktab told us: "We were with al-A'mash and they mentioned 'Umar ibn 'Abd al-'Azeez and his justice. Al-A'mash said:" How about if you had seen Mu'aawiyah?" They said: "Do you mean his forbearance?" He said: "No, by Allah, (I mean) his justice."

'Abdullah ibn Ahmad ibn Hanbal said: My father told me: Abu Bakr ibn 'Ayyaash told me, from Ibn Ishaaq who said:

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"When Mu'aawiyah came, he decreed to give the people stipends on the basis of what their fathers had been given, and when it was my turn he granted me three hundred *dirham*s."

'Abdullah said: Abu Sa'eed al-AsHajj told us: Abu Usaamah told us: ath-Thaqafi told us, from Abu Ishaaq as-Subay'i that he mentioned Mu'aawiyah and said: "If you had lived during his time, you would have said that he was the Mahdi."

Al-Athram narrated: Muhammad ibn al-'Alaa' narrated, from Abu Bakr ibn 'Ayyaash, from Abu Ishaaq who said: "I have never seen anyone like him after him." – referring to Mu'aawiyah.

Al-Baghawi said: Suwayd ibn Sa'eed told us: Dimaam ibn Ismaa'eel told us, from Abu Qays who said: "Mu'aawiyah appointed a man in charge of every tribe, and a man among us who was known by the *kunyah* Abu Yahya (who was appointed in charge of us) would go around every day to places where the people gathered to find out whether any child had been born the previous night, whether anything had happened the previous night, whether any guests had come. And they would say yes, a man from Yemen came with his family, and they would tell him his name and the names of his family. And when he had gone to the entire tribe, he would come to the *diwan* (official records) and write their names in the *diwan*.

Muhammad ibn 'Awf at-Taa'i narrated: Abu'l-Mugheerah told us: Ibn Abi Maryam told us, from 'Atiyyah ibn Qays who said: I heard Mu'aawiyah ibn Abi Sufyaan address us and say: "In your *bayt al-maal* there is a surplus after giving you your stipends; I am going to share it out among you, and if there is a surplus next year I shall share it out among you,

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otherwise, do not blame me. It is not my wealth; rather it is the wealth of Allah that He has granted to you."

The virtues of Mu'aawiyah, such as his good conduct, justice and kindness, were many.

In *as-Saheeh* it is narrated that a man said to Ibn 'Abbaas: "Do you know that *Ameer al-Mu'mineen* Mu'aawiyah only prays one *rak'ah* for *Witr*?! He said: 'He did right; he has deep knowledge of Islam.'"[1]

Al-Baghawi narrated in his *Mu'jam* with his *isnaad*, and Ibn Battah narrated with a different *isnaad*, both from Sa'eed ibn 'Abd al-'Azeez from Ismaa'eel ibn 'Abdillah ibn Abi'l-Muhaajir from Qays ibn al-Haarith from as-Sanaabahi from Abu'd-Darda' who said: "I have never seen anyone whose prayer was more like the prayer of the Messenger of Allah than this Imam of yours. "– meaning Mu'aawiyah.[2]

This is the testimony of the *Sahabah* to his knowledge of Islam and his religious commitment. The one who testified to his knowledge of Islam was Ibn 'Abbaas and the one who testified to his sound performance of the prayer was Abu'd-Darda', who are prominent figures, and there are many corroborating reports.

Mu'aawiyah had all these virtues even though he was not one of the earliest Muslims; rather it was said that he was one of those who became Muslim after the conquest of Makkah, and it was also said that he became Muslim before that. He used to admit that he was not one of the highest-ranking of the *Sahabah*. Yet this was how he ruled the Muslims even

(1) Narrated by al-Bukhari, *Kitaab Fadaa'il Ashaab an-Nabi* ﷺ

(2) al-Haythami said in *Majma' az-Zawaa'id* (9/357): It was narrated by at-Tabaraani and its men are the men of *as-Saheeh* apart from Qays ibn al-Haarith al-Madhhaji, who is *thiqah* (trustworthy)

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though he had a vast area under his control, as the area under his control extended from Khorasan to North Africa, and from Cyprus to Yemen.

It is known according to the consensus of the Muslims that Mu'aawiyah does not come anywhere near 'Uthmaan and 'Ali in rank, let alone Abu Bakr and 'Umar, so how could anyone other than the *Sahabah* be compared to them? Is there any king whose conduct is like that of Mu'aawiyah? The point is that the turmoil and internal strife that occurred in the *ummah* and the sins that were committed as a result after the time of the *Sahabah* were great in number and more grave, yet the things that expiate sins still existed for the *ummah*. As for the *Sahabah*, the majority of them, and the majority of their prominent figures, never got involved in any turmoil or internal strife.

'Abdullah ibn al-Imam Ahmad said: my father told us: Ismaa'eel ibn 'Aliyyah told us: Ayyoob as-Sakhtiyaani told us, from Muhammad ibn Sireen who said: "Turmoil and internal strife began when the Companions of the Messenger of Allah ﷺ numbered ten thousand, and barely one hundred of them took part in it; in fact that number did not even reach thirty." This *isnaad* is one of the soundest *isnaad*s on the face of the earth and Muhammad ibn Sireen is one of the most pious of people in his speech and his reports are among the soundest of reports.

'Abdullah said: my father told us, Isma'eel told us, Mansoor ibn 'Abd ar-Rahmaan told us: ash-Sha'bi said: "None of the Companions of the Messenger of Allah ﷺ were present at the Battle of the Camel except 'Ali, 'Ammaar, Talhah and az-Zubayr. If they can prove that a fifth was present then I am lying."

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'Abdullah ibn Ahmad said: my father told us, Umayyah ibn Khalid told us: It was said to Shu'bah that Abu Shaybah narrated from al-Hakam from 'Abd ar-Rahmaan ibn Abi Layla who said: "Seventy of the people of Badr were present at Siffeen." He said: "He is lying, by Allah. I discussed that with al-Hakam; we discussed it in his house and we concluded that none of the people of Badr was present at Siffeen apart from Khuzaymah ibn Thaabit."

I [Ibn Taymiyah] say: This denial indicates that those (of the *Sahabah*) who were present were few; it was said that Sahl ibn Hunayf and Abu Ayyoob were present, but the words of Ibn Sireen are sound. You could hardly count one hundred who took part in this battle.

Ibn Battah narrated that Bukayr ibn al-AsHajj said: "Indeed there are men among the people of Badr who stayed in their houses after the murder of 'Uthmaan and never left except to their graves."

7. *The trial that the believer goes through in his grave of being squeezed and being questioned by the two angels*
8. *What will happen to him in the Hereafter of the terrors of the Day of Resurrection*
9. *What is proven in as-Saheehayn that when the believers cross the siraat they will be detained on a bridge between Paradise and Hell, and they will settle all scores between them. Then once they are cleansed and purified, permission will be given to them to enter Paradise.*(1)

These means of expiation cannot all be missed by the believer except a few, so how about the *Sahabah* (may Allah be pleased with them) who are the best generations of this

(1) Narrated by al-Bukhari, *Kitaab al-Mazaalim* and *Kitaab ar-Riqaaq*, from the *hadeeth* of Abu Sa'eed al-Khudri ﷺ

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ummah? This has to do with the sins that they are proven to have committed, so how about the lies that have been fabricated against them? And how about their good deeds that others regard as evil deeds?

As is proven in *as-Saheeh*: A man wanted to criticise 'Uthmaan in the presence of Ibn 'Umar, and he said that he had fled on the day of Uhud, and he was not present at Badr or at *bay'at ar-radwaan* (the oath of allegiance that was sworn at al-Hudaybiyah). Ibn 'Umar said: "As for the day of Uhud, Allah pardoned him for that, but he made a mistake with you people and you never forgave him. As for the day of Badr, the Prophet ﷺ appointed him to stay behind and look after his daughter, and he allocated a share to him. As for *bay'at ar-radwaan*, it only came about because of 'Uthmaan. The Prophet ﷺ sent him to Makkah and he swore allegiance on his behalf with his own hand, and the hand of the Prophet ﷺ is better than the hand of 'Uthmaan."(1)

Ibn 'Umar responded by pointing out that what they regarded as faults on 'Uthmaan's part were not in fact faults. Allah has pardoned him for the first one and the rest were not faults at all; rather they were good deeds. This applies to most of what the *Sahabah* are criticised for; they are either good deeds or they were forgiven.

149. What Ameer al-Mu'mineen 'Ali ibn Abi Taalib said to his two sons, al-Hasan and al-Husayn, on the day of Siffeen

(6/209)

'Ali ibn Abi Taalib ﷺ regretted things that he had done of

(1) Narrated by al-Bukhari, *Kitaab Fadaa'il Ashaab an-Nabi* ﷺ and *Kitaab al-Maghaazi*

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fighting and other things. He used to say: "I made a serious mistake for which there is no excuse; I shall be careful after this and I shall discuss matters with everyone in order to reach the right decision." He used to say on the nights of Siffeen: "How smart is the stance taken by 'Abdullah ibn 'Umar and Sa'd ibn Maalik;[1] if it is right, the reward will be great and if it is wrong, it is not a serious mistake." And he used to say: "O *Hasan*, O *Hasan*, your father did not think that matters would go so far; your father wishes that he had died twenty years before this."

150. Ibn Taymiyah's opinion about the book of ash-Shahrasataani

(6/305-308)

With regard to his– i.e., the *Raafidi* Ibn al-Mutahhir – saying that ash-Shahrasataani[2] was one of the most biased against the Imamis, that is not the case. Rather he showed an inclination towards some of their issues, and he even sometimes quotes the views of the *Baatini Isma'ilis*. Some people who accused him said that he was *Isma'ili*, but that is not true either. Those who accused him referred to some of his words and conduct. However, it may be said that in some ways he had an inclination towards the *Shi'ah* and in other ways towards the companions of al-Ash'ari.

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(1) 'Abdullah ibn 'Umar ﷺ and Sa'd ibn Maalik ﷺ took a neutral stance during the conflict between 'Ali and Mu'aawiyah and did not take any part in the fighting.

(2) ash-Shahrasataani: Muhammad ibn 'Abd al-Kareem ibn Ahmad ash-Shahrasataani ash-Shaafa'i, Abu'l-Fath. He was born in Shahrastan; he travelled to Baghdad and settled there, where he studied rhetoric, usool and so on. His books include: *Nihaayat al-Iqdaam*, and *al-Milal wan-Nihal*. He died in 548 AH.
See his biography in *Shadharaat adh-Dhahab* by Ibn al-'Imaad, 4/149

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In brief, ash-Shahrasataani shows an inclination towards the *Shi'ah*, either because he genuinely had that inclination in his heart or he was merely flattering them (for some personal interest), as this book, *al-Milal wa'n-Nihal*, was written for one of their prominent figures who held a position of authority in some *diwan* (ministry), and ash-Shahrasataani had a reason to try to appease him. He also wrote for him (another book) *al-Musaara'ah*, and there was a debate between him and Ibn Seena because of his inclination towards *Shi'ism* and philosophy. The best that can be said about him is that he was a *Shi'i*, if not an *Isma'ili* – I mean the one for whom ash-Shahrasataani wrote the book (not ash-Shahrasataani himself). Hence he very clearly sided with the *Shi'ah*.

As we see in some of his other books refutations of the arguments of the Imamis, this indicates that he was seeking to flatter or appease them in that particular book, because of the person for whom he wrote it. Moreover, this strange report that ash-Shahrasataani narrated at the beginning of *al-Milal wa'n-Nihal*, about Iblees debating with the angels, is something that could not be known except through texts (of the Qur'an or *Sunnah*). He did not mention any *isnaad* for it; rather it has no *isnaad* at all. This was not narrated from the Prophet ﷺ or from any of the *Sahabah* or any of the well-known Imams of the Muslims, nor is it something that was known to the People of the Book. This could not be known except through a text from the Prophets. Rather it is found in some of the books of philosophy and some of the books of the Christians. Most of the arguments quoted by ash-Shahrasataani are from the books of the *Mu'tazilah*, who disbelieved in the divine decree, so it is possible – and Allah knows best – that some of those who denied the divine decree fabricated poetry and attributed it to a Jew, in order to use it

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as proof against those who believed in the divine decree, and so on. We have seen many of the *Qadaris* (those who deny the divine decree) fabricate things and attribute them to the *kuffaar* in an attempt to come up with an argument against what Allah said; their aim is to deny the divine decree.

Whoever believed in it (this argument that is falsely attributed to some of the People of the Book), it is as if he has accepted an argument against the divine text, as we find many of the *Shi'ah* attributing their fabricated arguments to some Jew, so that it might be said to *Ahl as-Sunnah*: Answer this Jew. And they address that to (a *Sunni*) who does not have enough knowledge to highlight the flaws in that argument, one of the uneducated masses.

151. The efforts of the Raafidis to cause harm to the Muslims is ongoing and has never stopped throughout the ages

(6/372-375)

Let every man with reason examine what is happening in his own time and what has happened in the recent past to the Muslims of turmoil, evil and trouble. He will realise that most of that is caused by the *Raafidi*s. You will find them (the *Raafidi*s) to be the worst troublemakers who are striving the hardest to cause turmoil and mischief; they never spare any effort to cause turmoil and mischief and stir up trouble in the *ummah.*

We have seen with our own eyes, and have heard confirmed in many reports, and have seen what has happened in our own time when Genghis Khan, the king of the *kaafir* Turks, emerged and attacked the Muslim lands, and how much harm he caused to Islam and the Muslims.

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No rational person would doubt the extent of evil that was caused by the prevailing over the Muslims of these *kaafir*s and *mushrik*een, who do not believe in the twin declaration of faith or any of the other five pillars; they do not fast Ramadan, they do not perform Hajj to the Ancient House; they do not believe in Allah or His Angels, His Books, His Messengers or the Last Day.

The most knowledgeable of them and the most religiously committed is a *mushrik* who worships the stars and idols, but all he wants to achieve is to become a sorcerer or soothsayer who has a connection with the *jinn*. They commit a great deal of *shirk* and immorality that is worse than anything committed by the soothsayers who existed among the Arabs (before Islam).

No rational person will doubt that for such people to prevail over Muslim lands and capture the relatives of the Messenger of Allah ﷺ among the Haashimis, such as the descendents of al-'Abbaas and others, killing them, shedding their blood, taking their women captive, molesting them, capturing and enslaving their children, diverting them from the religion of Allah to *kufr*, killing the scholars and religiously committed men who are devoted to the Qur'an and prayer, venerating the temples of idols that they call "*badhkaanaat*," as well as synagogues and churches, to the exclusion of mosques, giving precedence to the *mushrik*een and the People of the Book, Christians and others, over the Muslims so that the *mushrik*een and people of the Book are held in higher esteem and given greater power and authority, and are more respected than the Muslims, and so on – these are all things that no rational person would doubt are more harmful to the Muslims than their fighting one another. If the Messenger of Allah ﷺ saw what has happened to his

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ummah at the hands of these Mongols, he would be more hurt and angry than seeing two Muslims fight one another for power. None of them (i.e., the Muslims, in their internal conflicts) took the womenfolk of the other party captive or benefited any *kaafir* in any way; nor did he try to abolish any of the well-established laws or visible rituals of Islam.

Yet despite all that you see the *Raafidi*s helping these *kuffaar* and supporting them against the Muslims, as the people saw when Hulagu, the king of the *kaafir* Turks, entered Syria in 658 AH. The *Raafidi*s who were in the towns and cities of Syria, such as some of the people of Aleppo and its environs, and some of the people of Damascus and its environs, and other cities, were among the greatest helpers and supporters in establishing Hulagu's power and authority and carrying out his commands, in an effort to destroy the power of the Muslims.

Similarly, all people know what happened in Iraq when Hulagu came to Iraq and he killed the caliph and shed a great deal of blood, the extent of which is known only to Allah. The vizier of the caliph, Ibn al-'Alqami, and the *Raafidi*s became Hulagu's inner circle and advisers who gave him a great deal of help, both hidden and visible; it would take too long to describe it in detail. And it was said that they (the *Raafidi*s) were with Genghis Khan (in his army).

The Muslims have seen what they have done on the coast of Syria and elsewhere. Whenever the Muslims and Christians (i.e., Crusaders) fight, you can see that their inclination is towards the Christians and they support them as much as they can; they hate to see Christian cities conquered (by the Muslims), as they hated to see the conquest of 'Akka (Acre) and other cities. They always side with them against the Muslims, to such an extent that when the Muslim army was

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defeated in Syria in 599 AH, and there was no Muslim army left in Syria, they began to spread mischief in the land and spread all kinds of evil, killing, seizing wealth, raising the banner of the cross, giving precedence to Christians over the Muslims, handing over Muslim prisoners, wealth and weapons to hostile Christians in Cyprus, and so on.

This and similar incidents have been witnessed by the people and many reports have reached those who did not see it for themselves. If I were to mention all that I have heard and seen of such stories, that would make this book very long. And others know more stories and more details that I do not know.

Their helping the *kuffaar* against the Muslims and their preference for *kufr* and its people to prevail over Islam and its people is well known. Even if we assume that the Muslims were wrongdoers and evildoers who had committed all kinds of innovations that could be more serious than the innovation of reviling 'Ali and 'Uthmaan, then the wise man would examine the situation according to the principle of evaluating the better of two goods and the worse of two evils.

Don't you see that *Ahl as-Sunnah*, although they say what they say about the *Khaarijis*, *Raafidi*s and other followers of innovation, still do not help the *kuffaar* against their fellow Muslims and they never prefer the prevalence of *kufr* and its people over the prevalence of innovation that is less than *kufr*?

When the *Raafidi*s have the opportunity, they do not refrain (from causing harm to the Muslims). Look at what happened to the Muslims in the state of Khudabanda; how much evil they caused through this sultan that, had it persisted and grown stronger, would have abolished most of the laws of

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Islam. They want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafiroon (disbelievers) hate (it). (cf. 9:32).

152. A good and comprehensive principle: all a man's female relatives are forbidden to him in marriage except his female cousins (daughters of his paternal uncle, paternal aunt, maternal uncle or maternal aunt)

Ibn Taymiyah (may Allah be pleased with him) said, in the context of discussing (the Raafidi concept of) infallibility:

(6/414)

If the religion stipulated that the Imam should be infallible, then his deputy (*naa'ib*) should also be required to be infallible, and this is not possible according to the consensus of rational men. If the religion says that they are infallible on the basis of general reports, then the Prophet ﷺ could have stated that in general terms, as our Prophet ﷺ did when he stated which women are forbidden in marriage and which are permissible. All of a man's female relatives are forbidden to him in marriage except his female cousins (daughters of his paternal uncle, paternal aunt, maternal uncle or maternal aunt), as these four are mentioned in Soorat al-Ahzaab.[1]

(1) Allah ﷻ says: "O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khaal (maternal uncles) and the

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153. Ibn Ishaaq, the author of as-Seerah, is one of those who were biased in favour of 'Ali

(7/113)

Ibn Ishaaq[1] said in his *Seerah*, – and he is one of those who are biased in favour of 'Ali ibn Abi Taalib and are inclined

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daughters of your Khaalah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful" [al-Ahzaab 33:50].

(1) Muhammad ibn Ishaaq ibn Yasaar ibn Khiyaar al-Muttalibi (his grandfather Yasaar was the freed slave of Banu 'Abd al-Muttalib) al-Madani, who lived in Iraq. He was one of the scholars of *hadeeth* who narrated a great deal, and he is the author of the famous *Seerah*. He was a leading scholar whose virtue, knowledge and prominence in *hadeeth* narration were widely acknowledged. Some spoke ill of him, but he was defended by many of the leading scholars of *hadeeth* who regarded him as trustworthy and said: No one spoke ill of him except Imam Maalik and Hishaam ibn 'Urwah, but their views concerning him may be understood in such a way that it does not necessarily mean that his *hadeeth* is to be rejected; all the leading scholars regarded him as trustworthy. Abu Zar'ah said: The author of the *Seerah*, Ibn Ishaaq, is a man from whom all major scholars are agreed to accept his *hadeeth* and narrate from him. The scholars of *hadeeth* examined him and decided that he was true and good. He was classed as *thiqah* (trustworthy) by Ibn Ma'een, al-'Ajli, Ibn Sa'd, Ibn Hibbaan, Ibn al-Mubaarak and others. Some scholars criticised him for narrating from Jewish sources and for his lenient approach with regard to narrating reports of maghaazi and seerah, and for his occasional tadlees (ambiguity). Muslim narrated from him in works other than his *Saheeh*, and al-Bukhari narrated from him in mu'allaq reports. One of his greatest works was compiling and writing the *Seerah*. He died in 152 AH.

See: *Tahdheeb at-Tahdheeb*, 9/38-46, biography no. 51

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towards him – that the Prophet left his house and appointed ʻAli to stay behind in his bed on the night when the *kuffaar* were planning to kill him…

154. None of the arguments of the Raafidis are based on sound reports or sound reasoning. If a man were to say: I hate the most ignorant of people, what he said could only refer to the Raafidis

(7/172)

No doubt this ignorant and unjust *Raafidi* bases his argument on false premises. Among the innovated groups there are none whose arguments are as flimsy and weak as the *Raafidi*s, unlike the *Mu'tazilah* and others who have arguments and proof that could confuse many people of knowledge and sound reasoning who would not be able to see their flaws. But as for the *Raafidi*s, they have no argument at all that could deceive anyone but the most ignorant or a wrongdoer who follows his whims and desires and who accepts whatever suits his whims and desires, whether it is true or false. Hence it is said concerning them that they have no rational argument, no text, no sound religion and no worldly achievements.

Some of the scholars said: If anyone connected something to the most ignorant of people, that could only mean the *Raafidi*s, such as if he swore, I hate the most ignorant of people, and so on. But if he wanted to make a bequest to the most ignorant of people, that bequest would not be valid because a bequest may only be made in order to draw closer to Allah. However, if he makes a bequest to a group of people among whom there happen to be some *kaafir*s that is permissible, unlike if he were to make disbelief or ignorance

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a condition of entitlement to the bequest.

155. Saheeh hadeeths concerning the virtues of 'Ali ﷺ

(7/320-321)

Ibn Hazm said: What is mentioned of the virtues of 'Ali ﷺ in *Saheeh* reports is the words of the Prophet ﷺ

"You are to me as Haroon was to Moosa, except that there is no Prophet after me"(1)

and

"I shall give the banner tomorrow to a man who loves Allah and His Messenger, and Allah and His Messenger love him."(2)

But these (qualities mentioned in the second *hadeeth*) are characteristics that are required of every virtuous, believing Muslim. The Prophet ﷺ also said:

"No one loves 'Ali but a believer and no one hates him but a hypocrite."(3)

However, a similar report was also narrated concerning the *Ansaar*:

"No one hates them who believes in Allah and the Last Day."(4)

And it was narrated that the Prophet ﷺ said:

"If I am a person's mawla (patron), 'Ali is also his mawla."(5)

(1) Narrated by al-Bukhari, *KitaabFadaa'il Ashaab an-Nabi* ﷺ; Muslim, *Kitaab Fadaa'il as-Sahabah*, from the *hadeeth* of Sa'd ibn Abi Waqqaas

(2) Narrated by al-Bukhari, *Kitaab Fadaa'il as-Sahabah*; Muslim, *Kitaab Fadaa'il as-Sahabah*

(3) Narrated by Muslim in his *Saheeh, Kitaabal-Eemaan*

(4) Narrated by al-Bukhari, *Kitaab Manaaqib al-Ansaar*; Muslim, *Kitaab al-Eemaan*

(5) Narrated by at-Tirmidhi, *Kitaab al-Manaaqib.* This *hadeeth* was classed as *hasan* by Imam Ahmad and at-Tirmidhi; it was classed

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But this report is not soundly narrated via trustworthy narrators at all. As for the rest of the *hadeeth*s that the *Raafidi*s cling to, they are fabricated, as is clear to anyone who has the slightest knowledge of *hadeeth* and the transmission of reports.

If it is said: Ibn Hazm did not mention what is narrated in *as-Saheehayn* of the *hadeeth*, "*You are of me and I am of you*,"(1) and the *hadeeth* of *al-mubaahalah*(2) and the *hadeeth* of al-kisa'(3).

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as *Saheeh* by al-Albaani in *Saheeh al-Jaami'*, 1/353

(1) Narrated by al-Bukhari, *Kitaab as-Sulh* and elsewhere

(2) It was narrated from 'Aamir ibn Sa'd ibn Abi Waqqaas that his father said: Mu'aawiyah ibn Abi Sufyaan said to Sa'd: What kept you from impugning Abu't-Turaab (i.e., 'Ali)? He said: It is because of three things that I remembered that the Messenger of Allah ﷺ said that I will never impugn him, because if one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allah ﷺ say to him, when he appointed him in charge of Madinah during his absence when he went on one of his campaigns, and 'Ali said to him: O Messenger of Allah, are you leaving me behind with the women and children? The Messenger of Allah ﷺ said to him: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophethood after me." And I heard him say on the day of Khaybar: "I shall give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We were all hoping for it, but he said: "Call 'Ali for me." He was brought, and he was suffering from an inflammation in the eyes. He spat in his eyes and gave the flag to him, and Allah granted him victory. And when this verse was revealed – "let us call our sons and your sons" [Aal 'Imraan 3:16] – the Messenger of Allah ﷺ called 'Ali, Faatimah, *Hasan* and Husayn and said: "O Allah, these are my family."
Narrated by Muslim in his *Saheeh, Kitaab Fadaa'il as-Sahabah*.

(3) It was narrated from 'Aa'ishah that the Prophet ﷺ went out one morning wearing a striped cloak of black camel hair. Al-*Hasan* ibn 'Ali came and he enfolded him in the cloak, then al-Husayn came and he enfolded him in it, then Faatimah came and he enfolded her in it, then 'Ali came and he enfolded him in it, then

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The response is that what Ibn Hazm meant was sound *hadeeth*s in which only 'Ali on his own was mentioned. As for these *hadeeth*s, others are mentioned along with him. The Prophet ﷺ said to Ja'far: *"You resemble me in physical appearance and attitude,"* and he said to Zayd: *"You are our brother and our mawla (freed slave)."* The *hadeeth* of *al-mubaahalah* and the *hadeeth* of al-kisa' mention 'Ali along with Faatimah, al-*Hasan* and al-Husayn, hence the argument against Ibn Hazm is not valid.

156. In the Qur'an, Allah gives forty-two likenesses

(7/334)

In general there are very many parallels or likenesses, but that does not mean that the things that are compared are similar in every way; rather the comparison should be understood within the context. Moreover, it does not mean that there is nothing else that is also like the thing compared; rather other things may also share the comparison. Allah ﷻ says:

"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains."

[*al-Baqarah 2:261*]

"And put forward to them a similitude; the (story of the) dwellers of the town..."

[*Ya-Seen 36:13*]

"The likeness of what they spend in this world is

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he said: "Allah wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification" [al-Ahzaab 33:33].
Narrated by Muslim in his *Saheeh, Kitaab Fadaa'il as-Sahabah.*

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the likeness of a wind which is extremely cold."

[*Aal 'Imraan 3:117*]

It was said that there are forty-two likenesses in the Qur'an.

157. With regard to narration of hadeeth, the Raafidis are of different types

(7/442)

Abu'l-Faraj ibn al-Jawzi said: "The virtues of 'Ali narrated in the *Saheeh hadeeth*s are many, but the *Raafidi*s were not content with that and they fabricated reports adding things (to his virtues) that may be detrimental and not raise him in status. 'Ali has no need of all these fabricated attributes."

He said: "It should be noted that the *Raafidi*s are of three types. One type heard some *hadeeth*s and fabricated other *hadeeth*s, adding and subtracting things. A second type did not hear any *hadeeth*s, so you see them attributing things falsely to Ja'far as-Saadiq and others. And a third type are the ignorant masses; they say whatever they want, things that may or may not be in harmony with reason."

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158. The truth about the book Nahj al-Balaaghah (8/55)

Moreover, most of the speeches that are narrated by the author of *Nahj al-Balaaghah,*[1] are falsely attributed to 'Ali. 'Ali is too noble and of too high a status to have uttered such words. Rather these people fabricated lies and thought that they were words of praise; they are not true and they are not words of praise. Anyone who says that the words of 'Ali or any other human being are superior to the words of any other created being is wrong, for the words of the Prophet ﷺ are superior to his words, and both of them are created beings.

What is mentioned in the book of sound ideas that are found in the words of 'Ali may also be found in the words of others. But the authors of *Nahj al-Balaaghah* and similar books took a lot of words said by other people and attributed them to 'Ali. Some of it is narrated from 'Ali, as his words, and

(1) *Nahj al-Balaaghah*: Ibn Khallikaan said in *Wafiyyaat al-A'yaan* in his biography of al-Murtada 'Ali ibn al-Husayn al-'Alawi al-Husayni ash-Shareef: The scholars differed concerning the book *Nahj al-Balaaghah* which is (allegedly) a compilation of the words of 'Ali ibn Abi Taalib ﷺ: did he (al-Murtada) compile it or was it compiled by his brother ar-Radiy? It was said that these are not the words of 'Ali ﷺ and that the one who compiled it and attributed it to 'Ali is the one who fabricated it. And Allah knows best.
Adh-Dhahabi said in *al-Mizaan* (3/124), in his biography of al-Murtada: "He is the one who is accused of fabricating the book *Nahj al-Balaaghah*, although he made some contributions to the field of knowledge. Anyone who studies his book *Nahj al-Balaaghah* will become certain that it is falsely attributed to Ameer al-Mu'mineen 'Ali ﷺ, as it contains clear insults and slurs against Abu Bakr and 'Umar (may Allah be pleased with them), and it contains contradictions and is written in a poor style which anyone who has any knowledge of the Qurashi *Sahabah* and those who came after them (of other Qurashis) will certain that most of the book is false."

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some of it is words that would be befitting for him to have spoken, but they are in fact the words of others.

Hence in *al-Bayaan wa't-Tabyeen* by al-Jaahiz[1] and other books we find words that are narrated from people other than 'Ali, but the author of *Nahj al-Balaaghah* attributed them to 'Ali.

If these speeches that are narrated in *Nahj al-Balaaghah* were all 'Ali's words, they would have been extant before this book was written, and would have been narrated from him with and without *isnaads*. Hence anyone who has any knowledge of reports would know that many of them, in fact most of them, were not known before this, and would therefore realise that they are false. Otherwise, let the one who is attributing them to 'Ali tell us in what books they are mentioned, who narrated them from 'Ali and what his *isnaad* is. Mere claims may be made by anybody.

Anyone who has any knowledge of the methods of the *hadeeth* scholars and who has any knowledge of reports and *isnaads*, and how to sort the true from the false, will realise that those who narrated such reports from 'Ali were among the least knowledgeable about reports and the least able to distinguish between which are true and which are false.

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(1) 'Amr ibn Bahr ibn Mahboob, who is Kinaani by means of wala', al-Laythi, Abu 'Uthmaan, who is known as al-Jaahiz. He was a senior literary figure and the leader of the Jaahiziyyah group of the *Mu'tazilah*.

He was born and died in Basra and he became semi-paralysed at the end of his life; he also had a physical deformity. He died with the book on his chest, and was killed by volumes of books falling on him. He wrote many books, including *al-Haywaan* (4 vols.), *al-Bayaan wa't-Tabyeen,* and others. He died in 255 AH.

Adh-Dhahabi said: He was promiscuous and lacking in religious commitment; he had some odd ideas.

See: *Siyar A'laam an-Nubala'*, 11/526; *al-A'laam* by az-Zarkali, 5/74

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159. The real reason why the governor of Madinah flogged Maalik (may Allah have mercy on him)

(8/225)

Maalik said: "I do not regard the one who indulged in bloodshed as being like the one who did not do so." Ash-Shaafa'i and others said that by this he was referring to the Haashimi governor of Madinah, who flogged Maalik and referred to the fatwa concerning divorce of one who is compelled[1] as an ostensible reason for that.

160. If a woman becomes Muslim and separates from her kaafir husband then later on he becomes Muslim, she may go back to him on the basis of their first marriage contract

(8/246)

Abu Bakr's relationship to the Prophet ﷺ through marriage was something that no one else had in common with him. As for 'Ali's relationship with him through marriage, he had that in common with 'Uthmaan, to whom the Prophet ﷺ gave one then another of his daughters in marriage (after the first one died), and he said (after the second one died):

"If we had a third, we would have given her in marriage to 'Uthmaan."[2]

(1) The caliph al-Mansoor stipulated that if a man broke his oath of allegiance (bay'ah), his wife would automatically be divorced, and Maalik stated that this divorce was invalid, because the divorce of one who is compelled is invalid. The governor of Madinah flogged him on the grounds that he had opposed the caliph with this fatwa. [Translator]

(2) See *Fadaa'il as-Sahabah* by Imam Ahmad, 1/481, *hadeeth* 508; *at-Tabaqaat al-Kubra* by Ibn Sa'eed, 3/56; *ar-Riyaadh an-Nadirah,*

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Hence he was called *Dhu'n-Noorayn* (He of the Two Lights), because he married two daughters of the Prophet. Abu'l-Aas ibn ar-Rabee' also had that in common with 'Ali, as the Prophet ﷺ gave his oldest daughter Zaynab to him in marriage and was content with him and praised him for his good attitude and manners, and he wanted 'Ali to become as good a son-in-law as he was. When 'Ali wanted to marry the daughter of Abu Jahl, the Prophet ﷺ mentioned his other son-in-law, Abu'l-Aas ibn ar-Rabee,' praising him and wanting 'Ali to be like him. He said:

> *"When he spoke to me he told the truth, when he made me a promise he kept it."*(1)

Zaynab became Muslim some time before he (Abu'l-'Aas) did, and she remained without a husband until the Prophet ﷺ sent her back to him (after he became Muslim). It was said that he sent her back on the basis of the original marriage contract, and it was said that he did a new marriage contract for her, but the correct view is that he sent her back on the basis of the original marriage contract. This is what is proven by the leading scholars of *hadeeth*, such as Ahmad and others and there is a dispute among the scholars concerning the issue of when a woman becomes Muslim before her husband. There are several different views, but this is not the place to discuss them.

161. Meaning of the Prophet's words, "... but Allah helped me against him and he submitted"

3/10-11; *al-Bidaayah wa'n-Nihaayah*, 7/200; *Majma' az-Zawaa'id* by al-Haythami, 9/83 – he narrated a number of reports about the marriage of 'Uthmaan, then he said: Its *isnaad* is *saheeh* because of the corroborating evidence mentioned above

(1) Narrated by al-Bukhaari, *Kitaab al-Khums*, *Kitaab Fadaa'il as-Sahabah*; Muslim, *Kitaab Fadaa'il as-Sahabah*

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(8/271)

In *as-Saheeh* it is narrated that 'Aa'ishah said: O Messenger of Allah, is there a shaytaan with me? He said: "Yes" She said: And with everyone? He said: "Yes." She said: Even with you, O Messenger of Allah? He said:

"Yes, but Allah helped me against him and he submitted."[1]

What is meant is that the more correct of the two scholarly opinions is: he submitted and surrendered to me. Those who say that what is meant is "so that I became safe from him" have distorted the meaning and those who say that the Shaytaan submitted in the sense of becoming a Muslim have distorted the wording.

162. What matters with regard to virtue is the level of perfection they reached in the end, regardless of how imperfect they may have been in the beginning

(8/412)

What matters with regard to virtue is the level of perfection they reached in the end, regardless of how imperfect they may have been in the beginning. Allah has told us the story of how His Prophets repented and their good end, how they ultimately attained high status and how Allah honoured them even though there may have been shortcomings on their part in the beginning. It is not permissible to think ill of them because of their shortcomings in the beginning, because what matters is the level of perfection they reached in the end, not the shortcomings that may have been present in the beginning. The same applies to the people who became Muslim during the earliest period (the *Sahabah*);

(1) Narrated by Muslim in his *Saheeh, Kitaab Sifaat al-Munaafiqeen*

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anyone who thinks ill of them because of shortcomings that may have existed in the beginning, when what matters is the level of perfection they reached in the end, as stated above, is ignorant. However we may confirm that Abu Bakr as-*Siddeeq* was the most perfect of people, the best of them who went ahead of them in doing righteous deeds, and there is no one among the *Sahabah* who can match him.

163. Some of the Sahabah were closer (to the Prophet ﷺ) than others and they varied in status

(8/431)

What highlights the fact that some of the *Sahabah* were closer (to the Prophet ﷺ) than others and that they varied in terms of loving Allah, faith and other attributes in which people vary is the report which is narrated in *as-Saheehayn* from Abu Sa'eed al-Khudri who said: There was some (disagreement) between Khalid ibn Waleed and 'Abd al-Rahmaan ibn 'Awf, and Khalid reviled him. The Messenger of Allah ﷺ said:

> *"Do not revile any of my companions, for even if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a unit of measure) of one of them, or half of that."*(1)

Muslim mentioned Khalid and 'Abd ar-Rahmaan whereas al-Bukhaari did not. In this *hadeeth*, the Prophet ﷺ says to Khalid and others like him: *"Do not revile any of my Companions,"* meaning 'Abd ar-Rahmaan ibn 'Awf and others like him, because 'Abd ar-Rahmaan ibn 'Awf and others like him were the first to embrace Islam; they had become Muslim before the conquest of Makkah and had fought

(1) Narrated by Muslim, *Kitaab Fadaa'il as-Sahabah*

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(in *jihad*); they were the ones who had sworn allegiance in *bay'at ar-radwaan*. So they were better and were closer to the Prophet ﷺ than those who became Muslim after *bay'at ar-radwaan*. The latter had become Muslim after al-Hudaybiyah and after the Prophet ﷺ had made a treaty with the people of Makkah; among them were Khalid, 'Amr ibn al-'Aas, 'Uthmaan ibn Abi Talhah and others like them. And they became Muslim earlier than those who delayed becoming Muslim until Makkah was conquered and who were called *at-tulaqa'*[1], such as Suhayl ibn 'Amr, al-Haarith ibn Hishaam, Abu Sufyaan ibn Harb and his two sons Yazeed and Mu'aawiyah, Abu Sufyaan ibn al-Haarith, 'Ikrimah ibn Abi Jahl, Safwaan ibn Umayyah and others, even though there may be among them some who became more prominent in knowledge than some of those who preceded them, such as al-Haarith ibn Hishaam, Abu Sufyaan ibn al-Haarith and Suhayl ibn 'Amr, and some of them went ahead of some of those who had become Muslim early on, before the conquest of Makkah, and had fought, as 'Umar ibn al-Khattaab went ahead of most of those who had become Muslim before him.

The point here is that the Prophet ﷺ forbade those of his Companions who became Muslim later on to revile those who had become Muslim earlier, because they had the advantage of having accompanied the Prophet ﷺ in such a way that others could not have, to the extent that he said: "... *for even if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a unit of measure) of one of them, or half of that.*" If this is the case for those who became Muslim after the conquest of Makkah and fought (in *jihad* alongside

(1) at-tulaqa' (lit. those who were set free): this refers to those people of Makkah whom the Prophet ﷺ addressed after the conquest of Makkah, telling them that they were free, and they subsequently became Muslims.

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the Prophet ﷺ), who are among his later Companions, in relation to those who became Muslim before the conquest of Makkah and fought, who were his earlier companions, then what about those who were never his Companions at all vis-à-vis his Companions? The words *"Do not revile my Companions"* are proven in *as-Saheehayn* with more than one *isnaad* and in several versions with the same meaning. We have mentioned some of them above. Another report is that which was narrated in *as-Saheeh* from Abu Hurayrah who said: The Messenger of Allah ﷺ said: *"Do not revile my Companions, for by the One in Whose hand is my soul, even if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a unit of measure) of one of them, or half of that."*

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Kitaab al-Istiqaamah

164. A brilliant comment that reconciles between the texts that speak of the rights of the ruler and the prohibition on rebelling against him

(1/32-37)

One of the general guidelines concerning this issue is: the mere fact that there may be some wrongdoing on the part of a ruler or a group of Muslims does not make it a must to fight them; in fact it does not make that permissible. Rather the guidelines set out by the texts indicate that in the event of there being an unjust ruler, the people are enjoined to be patient in bearing his injustice, oppression and wrongdoing, and they should not fight him, as the Prophet ﷺ instructed in more than one *hadeeth*. There is no permission to ward off injustice by fighting in all cases; rather it is forbidden if standing up to it by violent means will lead to internal conflict (*fitnah*), and what is enjoined is to be patient.

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With regard to the verse, **"but if one of them transgresses against the other, then fight you (all) against the one that transgresses."** [*al-Hujuraat 49:9*], Allah ﷻ has explained what is meant, but some people misinterpret the verse. Allah ﷻ says:

> **"And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them transgresses against the other, then fight you (all) against the one that transgresses till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable."**
>
> [*al-Hujuraat 49:9*]

Allah did not give permission in the first place to take part in fighting amongst the believers, but if it happens they should reconcile between them. Fighting (amongst the believers) is a cause of turmoil (*fitnah*), but one of the two groups may be closer to the truth, in which case Allah has enjoined reconciliation.

This is what the Prophet ﷺ did when there was fighting between two tribes of Banu 'Amr. He went out to reconcile between them and he said to Bilaal: *"When the time for prayer comes, let Abu Bakr go forward (to lead the prayer)."*(1)

Then Allah ﷻ says: **"Then fight you (all) against the one that which transgresses till it complies with the Command of Allah."** [*al-Hujuraat 49:9*]. This is after they have begun to fight amongst themselves. If the Muslim community tries to bring about reconciliation on the basis of fairness, but one of the groups does not accept this fairness and transgresses,

(1) Narrated by al-Bukhaari, *Kitaab al-Ahkaam*

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then it is to be fought, because fighting in this case is aimed at warding off fighting that is worse than it. If that group is not fought until it complies with the command of Allah, and is left to persist in fighting the other group, then the resulting mischief will be greater.

One of the main principles of *shari'ah* is, when faced with two unavoidable evil options, to choose the lesser of the two evils. In such situations the transgressors may be fought until there is no more *fitnah* (turmoil), because if they are instructed to reconcile and give up fighting, but one of them transgresses (and persists in fighting), then that group should be fought so as to put an end to *fitnah*. But the group that is enjoined to fight is a group other than the group that is transgressed against (i.e., a third, uninvolved party). This group is enjoined to fight the transgressing group until it comes back to the right path. Fighting it comes under the heading of *jihad* and helping those who have been wronged.

But if the transgression occurs without fighting, such as confiscation of wealth or unjust leadership, then Allah did not give permission for two believing groups to engage in fighting for that reason only, because the mischief that results from fighting between two groups over a position of leadership or unlawful seizing of wealth is a type of wrongdoing.

Hence the Prophet ﷺ forbade fighting rulers if they are somewhat unjust, because fighting leads to greater mischief than the mischief caused by their wrongdoing.

Based on the above, what is narrated in *Saheeh al-Bukhaari* in the *hadeeth* of Umm Salamah does not contradict what is narrated in the *mutawaatir* reports which state that he enjoined refraining from fighting in the case of *fitnah* (internal

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fighting), and that he regarded the one who is sitting at the time of *fitnah* as being better than the one who is standing, and the one who is standing is better than the one who is walking, and the one who is walking is better than the one who is running.(1)

And he said:

"Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations (fitan)."(2)

Here he enjoined the individual to stay with his camels, cattle and sheep. He described that group as transgressing, as he described some rulers as being unjust and showing favouritism, as in the *hadeeth*:

"After I am gone you will encounter others being preferred over you; be patient until you meet me at the Cistern."(3)

And he said:

"After me there will be favouritism and things that you object to."

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(1) It was narrated that Abu Hurayrah ﷺ said: The Messenger of Allah ﷺ said: "There will be tribulations during which one who sitting is better than one who is standing, and one who standing is better than one who is walking, and one who is walking is better than one who is running. He who exposes himself to them will be drawn to them and whoever find a refuge from them, let him seek protection therein."

(2) Narrated by al-Bukhaari, *Kitaab al-Eemaan* and *Kitaab Bid' al-Khalq*

(3) It was narrated from a number of the Companions of the Prophet ﷺ, including Anas ibn Maalik, Usayd ibn Khudayr and 'Abdullah ibn Zayd (may Allah be pleased with them). See: *Saheeh al-Bukhaari, Kitaab Manaaqib al-Ansaar*; Muslim, *Kitaab az-Zakaah*

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They said: O Messenger of Allah, what do you command us to do? He said:

"Fulfil the duties that you owe to them, and ask Allah for your rights."(1)

And there are many similar examples in the *saheeh hadeeth*s. Although he stated that they were unjust, he still enjoined patience and giving them their due, and he instructed the one who is wronged to seek his rights from Allah; he did not give the one who is wronged and transgressed against permission to fight the transgressor in such situations where fighting could lead to turmoil, whereas he gave permission to ward off the aggressor by fighting when he said:

"The one who is killed defending his property is a martyr; the one who is killed defending his religion is a martyr."(2)

Standing up to thieves is not going to cause internal fighting, because all people would support that and there is no harm to any other people apart from the wrongdoer (the thief); this is different from standing up to or fighting rulers, because that could lead to turmoil and widespread mischief that is greater than their wrongdoing. So what is prescribed is to be patient.

Even if the Prophet ﷺ described the group as transgressors, whether their transgression was a result of their misinterpretation of a text or not, that mere description does not make it necessary to confront them and fight them,

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(1) Narrated by al-Bukhaari, *Kitaab al-Fitan*; Muslim, *Kitaab al-Imaarah*

(2) This version was narrated by Abu Dawood, *Kitaab as-Sunnah*; at-Tirmidhi, *Kitaab ad-Diyaat*; an-Nasaa'i, *Kitaab Tahreem ad-Damm*; Ibn Maajah, *Kitaab al-Hudood*.
It was also narrated by al-Bukhaari, *Kitaab al-Mazaalim*; Muslim, *Kitaab al-Eemaan*, more briefly: "Whoever is killed defending his wealth is a martyr."

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and it does not make doing so permissible, because this is a type of fighting that leads to turmoil and internal strife.

So think about this matter, because it is very important to understand it in order to reconcile between different texts, and it is a topic concerning which the scholars differed, in the past and more recently. Some scholars thought that we should fight the transgressing group alongside those who are closer to the truth, whereas others said that we should refrain from taking part in fighting if fighting will result in greater mischief and evil than refraining. According to the latter group, we should not start the fight against the transgressors unless the transgressors attack us first, because the sin of the transgressing group is their failure to do an obligatory action, such as accepting the authority of a ruler and joining the main body of the Muslims (jamaa'ah). In this case, if fighting this transgressing group could result in evil greater than refraining from fighting, then fighting them would be regarded as *fitnah* and refraining from fighting is the right thing to do.

165. The 'Aqeedah (creed) that was written by Imam Harb ibn Ismaa'eel and its transmission from Imam Ahmad is not proven

(1/72-73)

There are reports from Imam Ahmad that denied that; it is not proven from him that he used the word *harakah* (movement) with reference to Allah ﷻ.[1] When he

(1) This discussion has to do with the following *hadeeth* narrated by al-Bukhaari and Muslim:
It was narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night

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heard someone narrating the *hadeeth* that speaks of Allah descending or coming down (to the lowest heaven in the last third of the night) and saying that He descends without movement or change, Ahmad objected to that and said: Say what the Messenger of Allah ﷺ said, for he was more careful in what he said about his Lord than you are.

It was narrated in a report from Ahmad that he approved of using the word movement, as in the *'Aqeedah* (creed) that was written by Harb ibn Ismaa'eel.(1)

This (book) *al-'Aqeedah* is not proven to be from Imam Ahmad with this wording. I examined three *isnaads* for it that are full of unknown narrators, and the wording is that of Harb ibn Ismaa'eel, not Imam Ahmad. It was not referred to by those who compiled the statements of Imam Ahmad, such as Abu Bakr al-Khallaal(2) in *Kitaab as-Sunnah* and other Iraqis who had knowledge of the books of Ahmad, and it was not narrated by those who were known for narrating

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is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'" [Translator]

(1) Harb ibn Ismaa'eel ibn Khalaf al-Hanzali al-Karmaani, an important figure among the followers of Imam Ahmad ibn Hanbal. He studied some issues with him and the followers of Imam Ahmad narrated from him, such as al-Khallaal and others. He was the *faqeeh* of his city and the sultan made him a judge in his city.
See: *Tabaqaat al-Hanaabilah*, 1/145

(2) Abu Bakr al-Khallaal: Ahmad ibn Muhammad ibn Haroon, Abu Bakr, one of the senior followers of Imam Ahmad who studied under some of Ahmad's sons and students and took on the mission of writing down his views. He travelled for that purpose and tried to collect everything; he acquired a great deal of material and surpassed others until he became a leading scholar in the *madhhab* of Ahmad. He died in 311 AH.
See: *Tabaqaat al-Hanaabilah*, 2/12-15, biography no. 582

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the words of Imam Ahmad, especially material such as this important essay, even though many of the later scholars thought that it was from Ahmad.

166. Ibn Taymiyah mentioned the idea of approaching and coming closer (an-Najm 53:8) and definitively attributed these actions to Allah ﷻ

(1/76)

Whatever the case, the well-known view among the companions of Imam Ahmad is that they do not try to find interpretations for the divine attributes other than what they appear to mean with regard to movement such as coming, descending, approaching and coming closer, just as they do not try to find interpretations for other attributes other than what they appear to mean, following the way of the righteous early generation. The words of the early generation concerning this matter indicate that the apparent meaning that is the subject of dispute is to be affirmed.

167. Can we ask about Allah ﷻ by saying "Where"?

(1/126)

By saying "Whoever may be (contained) in a place, one may say 'where' concerning him," he (al-Qushayri)[1] is

(1) i.e., al-Qushayri, whose full name was 'Abd ar-Raheem ibn 'Abd al-Kareem ibn Hawaazin, Abu Nasr al-Qushayri an-Nisaboori, the preacher. He visited Baghdad and preached there. He was a fanatical supporter of the *Ash'aris* and tried to undermine the Hanbalis. A great deal of turmoil occurred because of him. Nizaam al-Mulk summoned him to Asbahaan to put an end to the turmoil he was causing in Baghdad. He died in Nisapoor in 514 AH.

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trying to prove that there is no place that could contain Him, therefore one cannot ask about Him by saying "where". But this is a flawed and strange argument, because knowing that Allah cannot be contained in any place is clearer to the mind than the idea that you cannot ask about Allah by saying "where." The majority of *Ahl as-Sunnah* and the early generations and leaders of this *ummah* do not say that it is wrong to say "where" in general, because there are proven, *saheeh* reports that describe the Prophet ﷺ speaking in such terms, either asking or answering questions. It is proven in *as-Saheeh* that he said to the slave girl: *"Where is Allah?"* And she said: "Above the heaven."(1) And he said similar words

See: *Siyar A'laam an-Nubala'*, 19/424-426

(1) It was narrated that Mu'aawiyah ibn al-Hakam as-Sulami said: Whilst I was praying with the Messenger of Allah ﷺ, a man among the people sneezed and I said: *Yarhamuk Allah* (may Allah have mercy on you). The people glared at me and I said: May my mother be bereft of me! Why are you staring at me? They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allah ﷺ had prayed – may my father and mother be sacrificed for him; by Allah I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said: "This prayer is not the right place for any of the people's speech, rather it is *tasbeeh*, takbeer and recitation of Qur'aan," or words to that effect. I said: O Messenger of Allah, I have only recently left Ignorance behind. Allah has brought Islam, but among us are men who go to soothsayers. He said: "Do not go to them." I said: And among us are men who observe bird omens. He said: "That is something that they find in their hearts. They should not let it stop them doing anything. I said: And among us are men who practice geomancy, i.e., they draw lines for the purpose of divination. He said: "One of the Prophets used to do that; if they do it as he did, then it is fine." He said: I had a slave woman who used to look after some sheep of mine in the region of Uhud and al-Jawaaniyyah. She went out one day and the wolf had taken one of the sheep. I

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to others.(1)

168. Saying in sha Allah (if Allah wills) with regard to whether one is a believer

(1/149-150)

Abu Bakr al-Waasiti said: If anyone says, "I am truly a believer in Allah," it should be said to him: In order to say truly, you should have certainty and comprehensive knowledge; if anyone does not have that, his claim is false.

Abu'l-Qaasim(2) said: "What he meant by that is what *Ahl as-Sunnah* said, that the true believer is the one who is destined for Paradise. If anyone claims to be truly a believer when he does not know that for sure (as this knowledge belongs only to Allah), then his claim to be a true believer is not valid."

I say: Saying *Insha Allah* (if Allah wills) when asserting that one is a believer is *Sunnah* according to the majority of *Ahl*

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am a man from among the sons of Adam, and I get upset as they get upset, and I slapped her. I came to the Messenger of Allah ﷺ, and he regarded that as a grievous action on my part. I said: O Messenger of Allah, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allah?" She said: Above the heaven. He said: "Who am I?" She said: You are the Messenger of Allah. He said: "Set her free, for she is a believer."
Narrated by Muslim, *Kitaab al-Masaajid*

(1) It was narrated from Abu Hurayrah that a man came to the Prophet ﷺ with a black, non-Arab slave woman and said: O Messenger of Allah, I have to free a believing slave. The Messenger of Allah ﷺ said to her: "Where is Allah?" and she pointed to the sky. He said to her: "Who am I?" She pointed to the Messenger of Allah ﷺ and to the sky, meaning: you are the Messenger of Allah. He said: "Set her free." Narrated by Ahmad in *al-Musnad*, 13/285

(2) i.e., al-Qushayri

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as-Sunnah. This was mentioned by a number of the *Murji'ah* and others. Many of *Ahl as-Sunnah* regard it as obligatory for two good reasons:

1. The faith that Allah has enjoined upon His slave consists of both hidden, inner matters and visible, outward matters that he cannot be certain of fulfilling perfectly in the manner enjoined, because he may be falling short. Therefore he should say *Insha Allah* for that reason
2. The true believer is the one who Allah knows will be a believer throughout his life. As for faith that is followed by apostasy, it is invalid, just like fasting and prayer that become invalidated before finishing them. So no one can know whether he is truly a believer until he has spent all of his life as a believer, and that can only be known after death.

This is the essence of what was narrated from Ibn Mas'ood. It was said to him that so and so was saying that he was a believer. He said: "Say to him: will he be in Paradise?" He said: "Allah knows best." He said: "Why didn't you say the same thing when you were asked the first time if you were a believer?"

This is the view of a number of scholars of *hadeeth* and *kalaam* who have an inclination towards the *Murji'ah*, such as *al-Ash'ari* and others who say that when a person says that he is a believer, he should say *Insha Allah*, and they do not regard a man's deeds as part of his faith, thus saying *Insha Allah* is connected to what is in the heart of intentions only. This is what was mentioned by Abu'l-Qaasim [al-Qushayri] and it is on this basis that he explained the wording of Abu Bakr al-Waasiti. But the words of al-Waasiti may be understood in two ways. "Certainty and comprehensive knowledge" may refer to knowing the reality of a person's

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faith before Allah at the present moment, or it may refer to knowing in what state a person will die. As for the words of Abu'l-'Abbaas, the apparent meaning is that the reason why one should say *Insha Allah* is because one does not know in what state one will die.

169. Does the issue of taking appropriate measures contradict putting one's trust in Allah?

(1/151-157)

If it is said: If the idea that everything is already decreed does not contradict the idea that we should take appropriate measures (in order to reach a goal), what is the meaning of the report in *as-Saheeh* from Abu Hurayrah ﷺ in which he said: I said: O Messenger of Allah, I am a young man and I fear that I may fall into sin, but I cannot afford to get married. He remained silent and did not answer me. Then I said something similar and he remained silent and did not answer me. Then I said something similar and he remained silent and did not answer me. Then I said something similar and the Prophet ﷺ said:

> *"O Abu Hurayrah, the Pen has dried (i.e., the matter has already been decided and decreed); what you are going to go through is already decided, so get castrated or do not?"*(1)

This implies that castration, by means of which he intended to prevent himself from falling into immoral actions, would not ward off what was decreed for him.

Similarly, it is narrated in *as-Saheeh* from Abu Sa'eed al-Khudri that they asked the Prophet ﷺ about *'azl* (coitus interruptus) and the Prophet ﷺ said:

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(1) Narrated by al-Bukhaari, *Kitaab an-Nikaah*

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"It does not matter if you do it, for there is no soul that Allah has decreed should exist but it will exist."(1)

This means that *'azl* (coitus interruptus), which is a means of preventing pregnancy, is of no benefit in warding off what Allah has decreed of offspring.

In *as-Saheehayn* it is narrated from Ibn 'Abbaas, and in Muslim from 'Imraan ibn Husayn, that the Prophet ﷺ said:

"Seventy thousand of my ummah will enter Paradise without being brought to account."

He said: Who are they, O Messenger of Allah? He said:

"They are the ones who did not use cautery, ask for ruqya or believe in omens, and they put their trust in their Lord."

'Ukkaashah said: Pray to Allah to make me one of them. He said:

"You will be one of them."

Another man stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said: *"'Ukkaashah beat you to it."*(2)

Putting one's trust in Allah here means refraining from using cautery and asking for *ruqya*, which are both means of seeking healing.

In *Saheeh Muslim* it is narrated that 'Abdullah ibn Mas'ood said: Umm Habeebah, the wife of the Prophet ﷺ, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah ﷺ, and my father Abu Sufyaan, and my

(1) Narrated by al-Bukhaari, *Kitaab al-'Atq* and *Kitaab an-Nikaah*; Muslim, *Kitaab an-Nikaah*

(2) Narrated by al-Bukhaari, *Kitaab al-Libaas*; Muslim, *Kitaab al-Eemaan*

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brother Mu'aawiyah (all my life). The Prophet ﷺ said:

> *"You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never bring anything forward before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable."*

Mention of monkeys and pigs which were transformed was made in his presence. He said:

> *"Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that."*(1)

According to another report: O Messenger of Allah, monkeys and pigs, are they among those who were transformed? The Prophet ﷺ said:

> *"Allah does not destroy a people or punish a people and grant them offspring."*(2)

This *hadeeth* tells us that supplication (*du'a*), which is a means or measure, is of no benefit in extending lifespans yet it is of benefit in attaining salvation from the punishment of the Hereafter.

It was said that not everything a person thinks is a means (of reaching his objective) is a means, and not every means is permissible in *sharee'ah.* In fact its harm may outweigh its benefits, therefore it is forbidden. Moreover, not every means is available to every person. So the individual is enjoined (in Islam) to adopt the means or measures that Allah loves and he is permitted to take measures for which Allah has

(1) Narrated by Muslim, *Kitaab al-Qadr*
(2) Narrated by Muslim, *Kitaab al-Qadr*

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granted permission, then he is enjoined to put his trust in Allah ﷻ. But with regard to measures that are beyond him, in that case he has no option but to put his trust in Allah and call upon Him. That is among the greatest measures that a person is enjoined to take.

Whatever means or measures are forbidden because their harm outweighs their good or they are not beneficial, rather they are only thought to be useful on the basis of speculation, are not enjoined either; it cannot be enjoined to do that in which there is no benefit. If the harm outweighs any benefits, then the means is forbidden.

To sum up, means and measures are either within a person's capability or they are not. If they are not within his capability, then he has no option but to call upon Allah and put his trust in Him. If they are within his capability then either their harm outweighs their good or it does not. If their harm outweighs their good, then they are forbidden, as it is forbidden to waste money and time. As for the means that are within his capability and are beneficial, and their benefit outweighs their harm, then this is what leads to results and is enjoined and encouraged, and this is how we may reconcile between the *hadeeth*s.

Moreover, we should realise that putting one's trust in Allah is one of the greatest means and measures. Some measures may weaken that trust, so refraining from those measures may perfect the individual's trust in Allah. The divine decree will inevitably come to all created beings. In this way we may understand the *hadeeth*s.

With regard to the *hadeeth* about castration, castration is forbidden because its negative consequences outweigh any benefits. It is proven in *as-Saheeh* that Sa'd ibn Abi Waqqaas

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ﷺ said: The Messenger of Allah ﷺ forbade 'Uthmaan ibn Maz'oon to be celibate. If he had given him permission, we would have gotten ourselves castrated.(1) The Prophet ﷺ explained that even if one did the *haraam* action of castration, he would not be immune to *zina*; rather he would inevitably do what he was decreed to do thereof, as it is narrated in *as-Saheehayn* that the Prophet ﷺ said:

> *"Allah has decreed for the son of Adam his share of zina, which he will inevitably get. The eyes commit zina and their zina is looking; the tongue commits zina and its zina is speaking; the ears commit zina and their zina is listening; the hand commits zina and its zina is touching; the foot commits zina and its zina is walking. The heart wishes and hopes, and the private part confirms that or denies it."*(2)

With regard to the *hadeeth* about *'azl* (coitus interruptus), *'azl* does not prevent conception of a child, and not doing it does not necessarily mean that a child will be conceived. Hence if a man engages in *'azl* with his concubine and she bears a child, that child is to be attributed to him. The sperm may still reach the womb, in addition to the fact that it decreases the pleasure of intercourse. The Prophet ﷺ stated that the child who is decreed to exist will exist whether one practices *'azl* or not, as he said:

> *"The child does not come from all the water (semen)."*(3)

So refraining from *'azl* is not a means of conception and *'azl* is not a means of preventing conception. The divine decree will inevitably come to pass in either case, so there is

(1) Narrated by al-Bukhaari, *Kitaab an-Nikaah*

(2) Narrated by al-Bukhaari, *Kitaab al-Isti'dhaan*; Muslim, *Kitaab al-Qadr*

(3) Narrated by Muslim, *Kitaab an-Nikaah*, from the *hadeeth* of Abu Sa'eed al-Khudri ﷺ

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no benefit in *'azl*.

Something similar was proven in *as-Saheeh* concerning the prohibition on making vows; the Prophet ﷺ said:

> *"They do not bring anything good; all they do is get something out of the miser."*(1)

Thus he told us that vows do not come under the heading of means that bring benefits or ward off harm; rather whatever is decreed will come to pass regardless. So vows are discouraged because they are of no benefit.

With regard to the *hadeeth* about the seventy thousand (who will enter Paradise without being brought to account), he did not describe them as giving up all ways of treating disease; rather he described them as avoiding cautery and not asking for *ruqya*. Cautery is *makrooh* and was forbidden elsewhere than in this *hadeeth*, when the Prophet ﷺ said:

"I forbid my ummah to use cautery."

And the one who asks for *ruqya* has not done anything other than putting trust in the one who does *ruqya* for him, when putting trust in Allah ﷻ alone, with no partner or associate, is better and more beneficial for him than that.

The reason is that the one who asks for *ruqya* is lacking in trust in Allah, because he is asking someone else to offer supplication and do *ruqya* for him. Relying on Allah alone and putting his trust in Him is more perfect in faith and is more beneficial for him.

With regard to the *hadeeth* of Umm Habeebah, it indicates that supplication is prescribed and is beneficial in some matters and not others, and this is indeed the case. Hence Allah does not like us to overstep the mark in supplication.

(1) Narrated by al-Bukhaari, *Kitaab al-Qadr*; Muslim, *Kitaab an-Nadhr*

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Lifespans that are already decreed and determined are a matter concerning which it is not prescribed to offer supplication to change them. This is unlike salvation from the punishment of the Hereafter, for which supplication is prescribed and is beneficial. The issue of increasing lifespans by upholding ties of kinship has been discussed elsewhere, and it is not necessarily the case that the effect of upholding ties of kinship and the like in increasing lifespans will be the same as the effect of supplication in increasing them. Hence Ahmad regarded it as *makrooh* to pray for a long life and he said that this matter is already decided.

170. The issue of shaving the head other than in Hajj and 'Umrah

(1/255-257)

This is an important principle and is something to which we should pay attention, which is that many actions may be permissible in Islam, or they may be disliked or there may be some controversy as to whether they are permitted or disliked, or they may be forbidden or there may be a dispute as to whether they are forbidden, but some people regard an action as *mustahabb* and do it on the basis that it is good and *mustahabb*, and that it is part of religion and a way of drawing close to Allah, to such an extent that they regard the one who does that as being better than the one who does not do it. They may even regard it as one of the requirements of their way of drawing close to Allah, or they may regard it as a symbol of the righteous and the close friends of Allah, when in fact that is a mistake, misguidance and introduction of an innovation in religion for which Allah has not given permission.

An example of that is shaving the head other than in Hajj

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or 'Umrah, for no reason. In His Book, Allah has mentioned shaving the head or cutting the hair in Hajj and 'Umrah, and He has mentioned shaving it for a reason, in the verse in which He says:

> **"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)."**
>
> [*al-Baqarah 2:196*]

With regard to shaving the head for reasons other than that, there is a well-known difference of opinion among the scholars as to whether that is permissible or *makrooh*, and there are two views, both of which were narrated from Ahmad. However, there is no difference of opinion among the Muslim scholars and Imams that it is not prescribed or *mustahabb*, it is not part of the religion of Allah, it is not part of the asceticism that is prescribed for the Muslims and Allah never praised it as a sign of asceticism.

Despite that, some ascetics and *Sufis* have taken it as a symbol of religious commitment, to such an extent that they have made it part of the religion and a symbol of religious commitment, asceticism, goodness, repentance, devotion to Allah and having chosen the path of humility and *Sufis*m, and they even regard those who do not do that as lacking in their view and being beyond the preferred way that is praiseworthy in their opinion, whilst they regard those who do it as following their path.

This is misguidance from the path of Allah according to the consensus of the Muslims, and taking that as a religious act and a symbol of religious commitment is a means of

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changing the religion. Rather, it is more likely to be a sign of having gone beyond the boundary of religion. The scholars who regard it as *makrooh*, even if the person does it on the basis of custom and not as an act of religious devotion, quote as evidence the fact that it is one of the symbols of the *Khaarijis* who went beyond the boundary of Islam, and who are criticised in *saheeh hadeeth*s that were narrated from the Prophet ﷺ via more than one *isnaad*. It was narrated that the Prophet ﷺ said: "Their sign is that they will shave their heads."(1)

As this is the sign of those who passed beyond the boundary of Islam, and in *al-Musnad* and *as-Sunan* it is narrated from the Prophet ﷺ that he said:

"Whoever imitates a people is one of them,"(2)

then this action is more indicative of a person drifting away from the symbol of religious commitment than the opposite.

171. Discussion of the hadeeth which speaks of the Prophet ﷺ listening to the singing of two young girls

(1/286-288)

One of the very well-known reports is the *hadeeth* about the two young girls who were in the house of 'Aa'ishah, singing poetry that the *Ansaar* recited about the day of Bu'aath,(3) and Abu Bakr said: Singing of the Shaytaan? But

(1) Narrated by al-Bukhaari, *Kitaab at-Tawheed*; Muslim, *Kitaab az-Zuhd*, from the *hadeeth* of Abu Sa'eed al-Khudri ﷺ

(2) Narrated by Abu Dawood, *as-Sunan*, *Kitaab al-Libaas*, from 'Abdullah ibn 'Umar. It is a well-known *saheeh hadeeth*.

(3) Bu'aath is a place in Madinah in which a great battle had taken place (before Islam) in which nobles and prominent figures of (the tribes of) Aws and Khazraj had been killed, and none of their

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the Prophet ﷺ said:

"Let them be, O Abu Bakr, for every people has a festival and our festival is this day."(1)

We have seen above that the concession allowing singing on happy occasions for women and children is something that is approved by the *Sunnah*, just as other kinds of amusement are also allowed for them. But that cannot be applied to everyone. Hence when Abu Bakr said: Singing of the Shaytaan in the house of the Messenger of Allah ﷺ?, the Prophet ﷺ did not object to him calling it that. The *Sahabah* did not indulge in any such things. Rather the Prophet ﷺ referred to a specific reason when he said that every people has a festival and this is our festival.

Similarly, he said to 'Umar:

"If he (the Shaytaan) saw you taking a path, he would take a path other than your path"(2)

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leaders were left except a few.

(1) Narrated by al-Bukhaari, *Kitaab al-'Eidayn*; Muslim, *Kitaab Salaat al-Eid*

(2) It was narrated from Muhammad ibn Sa'd ibn Abi Waqqaas that his father said: 'Umar ibn al-Khattaab asked for permission to enter upon the Messenger of Allah ﷺ, and there were some women of Quraysh with him who were asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah ﷺ gave him permission to enter and when 'Umar entered, the Messenger of Allah ﷺ was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah ﷺ said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: You are more deserving of being feared O Messenger of Allah. Then 'Umar said (to the women): O enemies of your souls, do you fear me and you do not fear the Messenger of Allah ﷺ? They said: Yes, for you are harsher and stricter than the Messenger of Allah ﷺ. The Messenger of Allah ﷺ

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when the women were afraid of him with regard to the way they were conducting themselves in the presence of the Prophet ﷺ. Thus it is known that what they were doing, even though it was from the Shaytaan, the concession was given to them so as to protect them against that which could affect their religious commitment, as it is not possible to divert people completely from everything of falsehood to which they have a natural inclination.

The aim of *shari'ah* is to achieve that which is of benefit to the people and in their best interests, and to maximize it, and to ward off and reduce mischief and evil. So Islam seeks to achieve the greater benefit by forgoing something of lesser benefit, and to ward off a greater evil by tolerating a lesser evil. This is a guideline that should be borne in mind.

The Shaytaan whispers to the sons of Adam concerning many permissible things, such as going to the bathroom, intimacy and other matters. He flows through the son of Adam like blood, and it is not possible to protect all of the sons of Adam from all of the influences of the Shaytaan. But the Lawgiver instructed us to try to protect ourselves from that, such as by saying *Bismillaah* and seeking refuge with Allah when going to the bathroom, when engaging in intimacy, and so on. But if a man does not do that, we do not say that he is sinning by going to the bathroom, engaging in intimacy with his wife, and so on.

Similarly, there is a *hadeeth* about marriage in which the Prophet ﷺ:

"The Ansaar are people with romantic feelings. Why don't you send someone with her (the bride) to say, 'We have come to you, we have come to you, may Allah bless you

said: "By the One in Whose hand is my soul, the Shaytaan never meets you on a road but he takes a different road."

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and us'?"(1)

We have stated above that which is specific is not to be made general

172. Comment and explanation of the mistakes of some of the scholars who permitted mut'ah (temporary marriage), singing or nabeedh

(1/299-302)

Here there is a guideline that should be borne in mind, which is that Allah ﷻ has protected this *ummah* against unanimously agreeing on misguidance, but He has not protected individuals from making mistakes, whether that individual is at the level of a *siddeeq*(2) (in terms of devotion) or otherwise. But if he makes a mistake, Allah will inevitably bring forth someone who has the correct view concerning that issue, because this *ummah* are witnesses over mankind and they are the witnesses of Allah on earth. They are the best nation brought forth for mankind, enjoining what is good and forbidding what is evil. So this *ummah* will inevitably enjoin everything that is good and forbid everything that is evil. If there is someone among them who enjoins something evil on the basis of a misinterpretation, there will inevitably be among them someone who enjoins that which is good.

But to base our proof on the actions of some people who are highly devoted (*siddeeq*s) with regard to an issue that was disputed by their opponents, that is not right. Rather, if those who disagreed with them were fewer in number or lower in status, the correct view would not be with either

(1) Narrated by Ahmad, 23/379, from the *hadeeth* of Jaabir ibn 'Abdullah ؓ; Ibn Maajah, *Kitaab an-Nikaah*, from the *hadeeth* of Ibn 'Abbaas ؓ

(2) It seems that the author is referring to a particular group of devout individuals who were known as *siddeeq*een. [Translator]

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party, unless it is based on the Book of Allah and the *Sunnah* of His Messenger. This is what has been enjoined upon the *ummah*.

Allah ﷻ says:

> **"O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination."**

[*an-Nisa' 4:59*]

If the *ummah* and the people in authority, the *siddeeq*s and others, disagree, all of them have to refer the disputed matter to Allah and His Messenger.

It is well known that the *siddeeq*s who permitted some intoxicants came before these people and were greater in number than them; the same is true of those who regarded *mut'ah*, some kinds of unclean food and other things as permissible, and those who regarded fighting in the event of *fitnah* (internal disputes) as permissible, on the basis of misinterpretation and believing that they were right, and other issues; they came before these people and were greater in number.

However, if one prohibits that which Allah and His Messenger prohibit, no one has the right to say that this is a denunciation of So and so among the early generation or the *Taabi'een*, because this denunciation was also made by their peers and those who were their seniors or were close to them (in rank or age). In the event of a dispute, reference is to be made to Allah and His Messenger.

But those who adopt a less-correct view concerning an

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issue on the basis that those who reached this incorrect conclusion are not to be blamed are wrong, because most of what Allah has forbidden, such as unlawful killing, adultery, alcohol, gambling, stealing and violating honour, are things that some groups of the *ummah* have regarded as permissible and allowed themselves to do on the basis of misinterpretation, and among those who regarded (some of) these things as permissible were some of the righteous of this *ummah*, people of knowledge and faith, (but that does not alter the fact that these things are prohibited and their conclusions were wrong).

However, the one who regards one of these prohibited things as permissible does not believe that it is *haraam* or that he is included among those whom Allah and His Messenger have condemned. For example, the one who participates in fighting at the time of *fitnah* (internal dispute) on the basis of misinterpretation does not believe that he is fighting a believer unlawfully; the one who regards *mut'ah* and *muhallil*[1] marriage as permissible does not believe that he is permitting *zina* and immoral conduct. The one who regards *nabeedh* as permissible on the basis of misinterpretation, or who regards some *riba* based transactions as permissible does not believe that he is permitting alcohol, gambling and *riba*.

But when such mistakes are made on the part of Imams who are followed, men of knowledge and faith, that becomes a cause of trials and confusion, because those who respect them may follow their example in that, and they may not stop at the point where they stopped; rather they may go further and add things that these prominent Imams never suggested. On the other hand, those who know that this

(1) *Muhallil* marriage is one in which a man marries a woman and divorces her so that she can go back to her first husband. (Translator)

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type of action is *haraam* may transgress against those who are following this misinterpretation by criticising them for something that is forgivable (namely making this mistake on the basis of misinterpretation), then others may follow them in criticising these people and go to extremes in criticism, to the extent that they think it is permissible to undermine the dignity and honour of their brothers, which is something that is forbidden by Allah and His Messenger. This is something that happens a great deal in matters concerning which there is a dispute and some senior scholars made mistakes.

173. Brilliant words about singing and its effect on hearts and minds, and why it is called ghina'

(1/308-309)

It was narrated from 'Abdullah ibn Mas'ood ﷺ that singing "causes hypocrisy to grow in the heart as water causes herbs to grow."

In fact the matter has got so bad that people get together to listen to singing that talks about disbelief in the Most Merciful, mocking the Qur'an, criticising the mosques and the prayers, slandering people of faith and devotion, showing disrespect towards the Prophets and Messengers, urging people to fight the believers and help the disbelievers and hypocrites, taking created beings as gods instead of the Lord of the Worlds; they regard that as one of the best signs of having attained a high degree of closeness to Allah, and they raise their voices in a weird manner that is worse than grazing animals. These are the ones concerning whom Allah says:

> **"Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle)."**

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[*al-Furqaan 25:44*]

"And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones."

[*al-A'raaf 7:179*]

They do in their gatherings things that the Jews and Christians do not do; hence they take as close friends some of the Jews, Christians, Sabi'ans. *Mushrik*een and Magians, and they regard them as their brothers and companions, and fellow travellers on their path, despite their hostility towards the Prophets and the believers.

So these innovated gatherings range between disbelief, evildoing and sin; there is no power and no strength except with Allah. This disbelief is one of the worst types of disbelief and this evildoing is one of the worst types of evildoing.

That is because the influence of sounds on people's hearts and minds is one of the greatest influences; they enrich and nourish them to the extent that singing is called *ghina'* because it enriches (*yughni*) the soul.

It has an impact on hearts and minds greater than the impact of wine; its impact causes strange and weird behaviour which they think is akin to the miracles of the *awliya'* ("saints"), when in fact it is a natural matter that is wrong and may push one further away from Allah, because the devils give them strength (*imdaad*) by means of this listening, as Allah says:

"But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short."

[*al-A'raaf 7:202*]

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And Allah said to the Shaytaan:

"And Istafziz (literally means: befool them gradually) those whom you can among them with your voice."

[*al-Isra' 17:64*]

One of them may become so light that he dances above their heads, but it is his shaytaan who is trying to mislead them (by lifting him up, and so on).

174. The first issue that divided the ummah was the ruling on the Muslim evildoer

(1/431)

The first issue that divided the *ummah* was the ruling on the Muslim evildoer. The *Khaarijis* said that he is subject to the Qur'anic texts that warn of Hell and speak of abiding eternally therein, and they regarded him as a *kaafir*. The *Mu'tazilah* agreed with them that he is subject to the texts that warn of hell and that he will abide eternally therein, but they did not deem him to be a *kaafir*. If a person was purely good, there would be no dispute concerning him, and if he was purely evil, then the ruling would be clear, but when he is a mixture of both, that leads to confusion.

175. The Qadaris are of three types: Magian, mushrik, and Ibleesi

(1/433)

The *Qadaris* may be divided into: Magian *Qadaris*, who affirm the divine commandments and prohibitions but deny the divine will and decree; the *mushrik Qadaris* who are worse than them, and who affirmed the divine will and decree but denied the divine commands and prohibitions, or some of

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them; and the *Ibleesi Qadaris* who believe in both but they see contradictions in them that they believe are contrary to truth and wisdom.

176. Three levels of remembering Allah ﷻ

(2/17)

The greatest level is remembering Allah in one's heart and verbally, then remembering Allah in one's heart, then remembering Allah verbally.

177. Calling upon Allah (du'aa') is of three types: obligatory, mustahabb and haraam

(2/129)

They did not differentiate between supplication that is enjoined, whether it is obligatory or *mustahabb*, and supplication that is forbidden or is neither enjoined nor forbidden. When a person calls upon his Lord and asks of Him, that supplication is of three types: (the first) is that which is enjoined, whether it is obligatory or *mustahabb*, such as saying: **"Guide us to the Straight Way."** [*al-Faatihah 1:6*], or such as offering supplication at the end of the prayer, like the supplication that the Prophet ﷺ enjoined upon his Companions when he said:

> *"When one of you sits for the tashahhud, let him seek refuge with Allah from four things: from the punishment of Hell, the punishment of the grave, the trials of life and death and the turmoil of the Dajjaal."*(1)

This is a supplication that the Prophet ﷺ enjoined his

(1) Narrated by al-Bukhaari from the *hadeeth* of 'Aa'ishah (rah); Muslim, *Kitaab al-Masaajid wa Mawaadi' as-Salaah*, from the *hadeeth* of Abu Hurayrah and Ibn 'Abbaas ﷺ

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Companions to recite at the end of their prayer, and the *ummah* is unanimously agreed that it is prescribed and that Allah and His Messenger love it and approve of it, but they disagreed as to whether it is obligatory. Tawoos and a number of others regarded it as obligatory and this is one opinion in the *madhhab* of Ahmad, but the majority said that it is *mustahabb*.

The supplication that the Prophet ﷺ used to recite or that he taught his Companions to say can only be either obligatory or *mustahabb*. Everything that is either obligatory or *mustahabb* is something that Allah loves and approves of and is part of the practice of the Prophet ﷺ.

And some kinds of supplication are forbidden, such as overstepping the mark in supplication, as when a man asks for that which is not appropriate for him of things that are uniquely for the Prophets and he is not a Prophet, or they may be things that are uniquely for the Lord ﷻ – such as asking for *al-waseelah* for himself which is not befitting for any but one of Allah's slaves (namely the Prophet ﷺ), or asking Allah to make him better than the close friends of Allah or even better than Abu Bakr and 'Umar, or asking Allah to make him have knowledge of all things or to be able to do all things, or to remove for him every barrier that is preventing him from knowing the unseen, and so on. Other examples include calling upon Allah thinking that He is in need of His slaves or that they could harm or benefit Him, and thus asking Him for something and telling Him that if He does not do it, He will be harmed by His creation. Such types of supplication are indicative of ignorance of Allah and it is overstepping the mark in supplication, even though there are some shaykhs who did such things.

Another example is when a person says: "O Allah, forgive

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me if You will," thinking that Allah may do something either by choice or reluctantly, like (earthly) kings.

The Prophet ﷺ forbade that and said:

"No one of you should say, 'O Allah, forgive me if You will; O Allah, have mercy on me if You will'; rather he should be resolute in asking, for no one can compel Allah."(1)

Other examples include deliberately making words rhyme like poetry, in supplication, inhaling and exhaling loudly, pronouncing letters emphatically, and so on.

Such supplications are forbidden. And there are some supplications which are permissible, such as asking for something that is not really needed in which there is nothing sinful.

178. The issue of addressing Allah ﷻ in a tuneful manner

(1/147-148)

One of the greatest means that lead to intoxication with joy is listening to inappropriate voices with tunes. This is for two reasons: firstly, in and of itself it stirs up great emotion by means of which reason is overwhelmed and, secondly, it stirs the soul to long for its beloved, regardless of what that beloved is. So by means of that, the individual develops emotions, yearning and desire in addition to how he imagines the beloved and envisages him as a great character, which also suppresses reason. Thus one combines the joy of listening to the tune with the joy of longing.

Hence listening to tunes is usually accompanied by drinking, either literal, physical intoxication or intoxication that affects the soul or spirit (psychological or spiritual intoxication). This is what is accompanied

(1) Narrated by al-Bukhaari, *Kitaab at-Tawheed*; Muslim, *Kitaab adh-Dhikr wa'd-Du'aa'*, from the *hadeeth* of Abu Hurayrah

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by words with tunes that mention love and the beloved, and describe the relationship between them. Listening to words with tunes is like food and drink and nourishment for the heart (spiritual nourishment). Thus you have a combination of nice words and nice voices, and that is stronger than either of them on its own, such as listening to nice words that bring joy to the listener without tuneful voices, or listening to nice voices with no words, as in the case of birdsong or the sound made by the *'oud*, stringed instruments, flutes and human voices with a tune but no words, and so on. If the two (nice words and nice voices) are combined, then it is more powerful and has a greater impact on the heart, like that of alcohol or more so.

179. How the word Sunnah was used by the early generation – what does it include?

(2/311)

The word *Sunnah*, as used by the early generation, includes the *Sunnah* in terms of both acts of worship and beliefs, although many of those who compiled books of *Sunnah* used the word to refer to beliefs only. This is like the words of Ibn Mas'ood, Ubayy ibn Ka'b and Abu'd-Darda' (may Allah be pleased with them): "Moderate effort with sound *Sunnah* (belief) is better than striving hard in innovation"[1] and so on.

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(1) Narrated by at-Tabaraani, *al-Mu'jam al-Kabeer*, 10/208; al-Mirwazi, *as-Sunnah*, no. 88 and 89; al-Laalkaa'i, *Sharh al-I'tiqaad*, no. 115, from Ibn Mas'ood. Also narrated by Ibn Battah in *al-Ibaanah*, no. 259 from Ubayy ibn Ka'b; al-Laalkaa'i in *Sharh al-I'tiqaad*, 116; al-Mirwazi in *as-Sunnah* no. 100, from Abu'd-Darda'

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زبدة الفوائد من كتب
شيخ الاسلام ابن تيميه
(باللغة الإنجليزية)

Shaykh al-Islam Ibn Taymiyyah is one of the greatest scholars and reformers in Islamic history, who emerged at time of great turmoil and confusion to call the Muslims to return to the path of the Quran and Sunnah, the path of the Prophet (ﷺ) and the early generations of this ummah (*Salaf*).

Ibn Taymiyyah wrote many books, often under the most difficult of circumstances, that describe the path of the salaf and discuss the arguments of Muslim philosophers and of the *Baatini* and *Raafidi* groups, pointing out the flaws therein. His thoughts and arguments are still relevant today, at a time that is in many ways similar to his own era. The ummah is in turmoil, faced with decline and confusion, seeking a way out and beginning to realise, after trying so many isms and ideologies, and after being exposed to *Raafidi* propaganda and corrupt ideas, that the only way to escape this situation is to go back to the path of the *Salaf*, the path of the Prophet (ﷺ) and the Sahabah.

In this book, Dr. Muhammad Ibn Abd ar-Rahman al-'Arifi has selected material from the huge corpus of Ibn Taymiyyah's work and made it accessible to the ordinary reader so that he may learn about the thought of this great scholar of Islam.

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